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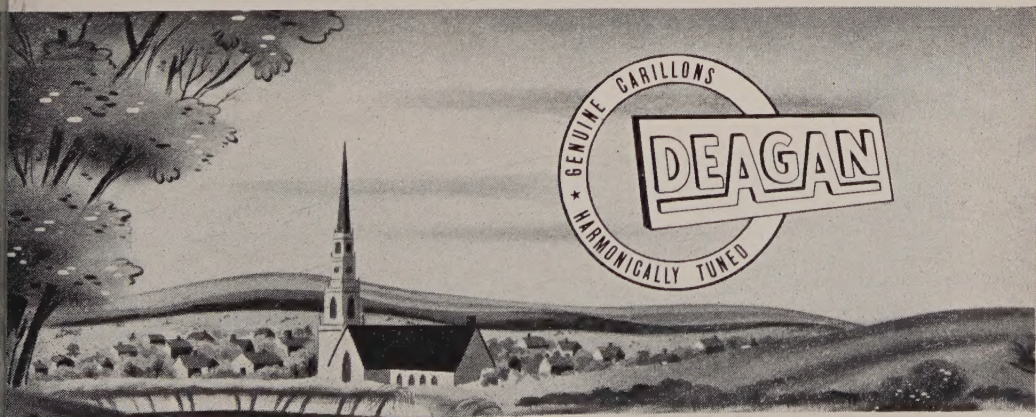
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G. W. B.*



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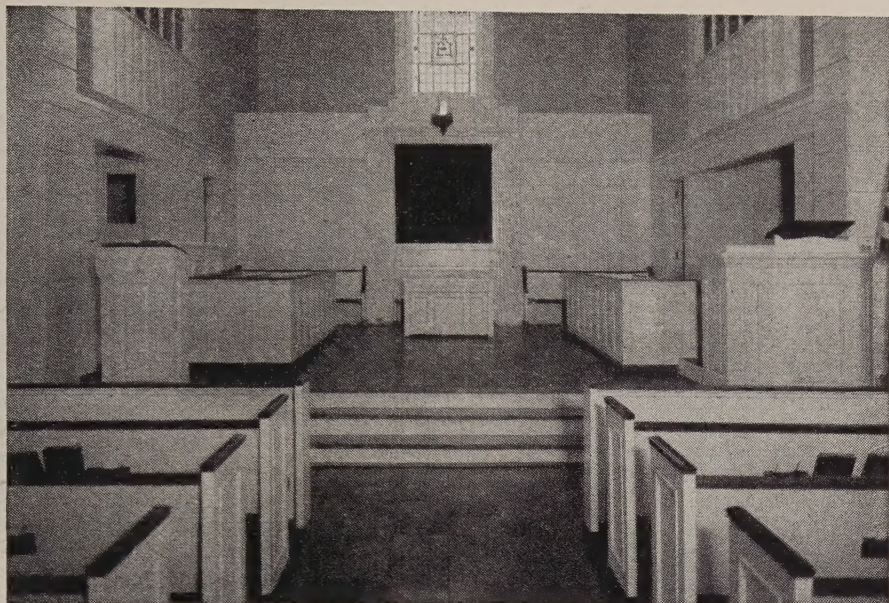
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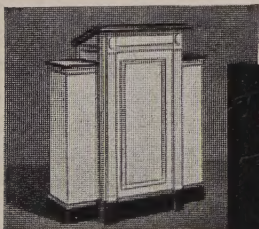
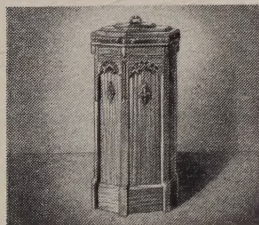
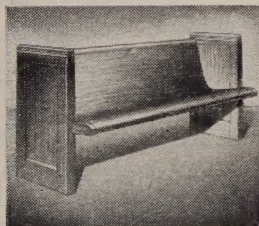
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BISHOP G. BROMLEY OXNAM

President, Federal Council of the Churches of Christ in America

THE course of the century will be determined by the decisions of this decade. It can be a century of creative cooperation or a century of continuing conflict. Power must be brought under democratic control, and justice must be established. If possessors of power refuse to abide by the decisions of the people and fight to retain special privilege, the possibility of change by consent passes and the era of fratricidal conflict emerges. If, on the contrary, the necessity of controlling power vested upon ownership is recognized, patriotic Americans can discover in peace the measures essential to justice. We must retain our liberty, insist on it to establish equality, and thus create the conditions requisite to fraternity.

Equality of consideration does not imply equality of treatment. It does insist upon equal opportunity for all. Equal rights for all include such basic rights as the right to be well-born, the right to a home, the right to an education, the right to work. There is a universal obligation to work, and it must be accompanied by opportunity for full employment. Men do not scoff at the possibility of full employment and cry for the return of the conditions that led to the unemployment and panic of 1929. The creators of revolution. President Truman was quite right when in castigating the Congress he demanded that if they rejected his recommendations they should produce constructive proposals of their own.

The sorry spectacle of idle machines, unemployed men, and unused materials present in our place at the same time does not make sense. There is intelligence enough in the United States to bring man, material and machine together. It is thus that the necessary, the useful, and the beautiful are produced. To suppose that planning means serfdom is to make ourselves ridiculous. The American Telephone and Telegraph Company plans. The Ford Motor Company plans. The railroads have utilized the same necessity and plan for the future. Are we to believe that planning is wise everywhere except in the commonwealth

New York, N. Y.

March, 1946

itself? Are the people incapable of reaching democratic decision relative to fiscal policy, the development of natural resources, public health, and national defense? Democracy rests upon an informed and moral electorate. So the forefathers planned an educational system. Our system of public education is a chief bulwark of freedom. We can plan the freedom. We must. Decision must be reached in the matter of objectives. If we believe man is of infinite worth, then we must plan a social order whose objective is the enrichment of personality. In the Tennessee Valley we may decide the answer of the public corporation is best, because it has enabled us to develop the total resources of a great river for the benefit of the people. It has not been a matter of a power corporation developing power for the profit of its owners, but of the people building dams, controlling floods, reforesting the hills, ending erosion, bringing cheap power to the poor man's home, in a word lifting the life of all. So we use that answer there. In the overwhelming majority of enterprises we may find that free enterprise is best calculated to enrich personality, and we will use it. However, in the vast desert and mountain areas, the collective answer may prove best. Thus we use the means best calculated to reach the ideal. We are moving from competitive struggle to cooperative endeavor in the economic order.

Internationally, we march from selfish nationalism to a sensible internationalism. The nations of the world are assembled in London for the first session of the United Nations Organization. Sinister forces among us seek to divide the allies that won the war. This is to betray the American soldier who gave his life to destroy the totalitarian threat to freedom and to establish world law and order. It was at Munich that representatives of Britain and France put class interest before national interest. Men of fascist spirit are still willing to put class interest before world interest. They must be made impotent by an aroused citizenry that insists that the nations that won the war shall still remain allies in winning the peace. The

security of the small nation is dependent today upon the agreement of the big. The decision of great nations in this period of transition must be in the interest of freeing every nation so that democratic forces may be released, and the decisions of the morrow shall be those of the peoples of the world. The United Nations Organization must be strengthened. The Assembly must turn to the solution of those problems upon which the control of power and the setting up of justice depend. We must be willing to make those changes in our conceptions of sovereignty necessary to a world of law and of order. Russia, Great Britain and the United States must remain allies in the peace, and move forward together to create the conditions in which the responsibility of peace shall not rest upon three great powers but upon a government representative of all the peoples of the earth.

Beneath social change lies an inner demand of modern man. He seeks faith as blind men

search for light. There is purpose in the universe, and moral law is written into the nature of things. The moral law must be obeyed if man is to realize his potentialities. Religion must make the nature of that law clear, and give to man the ideals for which he is ready to give himself. Thus man turns to revelation for his absolutes, and to research for the tools with which to rear the structure of his ideals. In Christ man finds the Way, the Truth, the Life. In Science he finds the means to walk in the way, to realize the truth and enrich the life. Ideals are meaningful for most men when beheld incarnate in other men. It was in Jesus that the ultimate became immediate, that perfection came alive in personality, that the eternal World became flesh. The command "Follow Me" becomes therefore the most important summons of the century. The good society still awaits good men. Man still realizes himself in the complete gift of self to others.

(From Bishop Ornam's address at the annual meeting of the Protestant Council of N. Y. City.)

The Benediction

WE COME to church looking for peace. We are sick of the wars waged endlessly among the nations. We want peace in our own hearts amid the confusions of life. We want to be at peace with God — our sins pardoned, our souls purified.

So we come to church. We confess our sins. We worship God. We listen to the reading of the Word. We present our offering.

Something happens to us in church. God bears us and answers us. We hear the eternal Voice speaking clearly. And the last word God says is "Peace."

The minister raises his hands for the Benediction. "The Lord bless thee, and keep thee," he says. "The Lord lift up his countenance upon thee, and give thee peace."

God speaks these words, not the minister. Read the sixth chapter of Numbers, beginning at the twenty-second verse.

Thus it is that the words of the Benediction are divine words, commanded by God, in which God gives the blessing. Ordained ministers are commissioned to speak these words to God's children. The words assure the honest worshipper of God's peace, which passeth all understanding.

We reply in a simple ancient word, saying "Amen." This means "Surely, We are Confident, yes, yes, it shall be so."

In this manner our hour of worship is ended. The purpose for which we came to church has been fulfilled. We have confessed our sins and have received forgiveness. We have expressed reverence and humility in the presence of God. We have been instructed and strengthened. And, at the last, we have been promised peace.

The benediction said at the close of the Common Service is the only one commanded in the Bible. This is why Luther insisted that it be used at the close of the Service. Other beautiful words of benediction may be used in minor services of the church, such as Vespers. At the close of the chief Service, only the great benediction commanded by God is sufficient.

Milwaukee, Wis.

—PAUL W. ROTH, D.D.

LENT AND LIVING

C. IRVING BENSON, D.D.

WHETHER we are Churchmen or not, we cannot be unmoved by the fact that so many millions of our fellow-mortals have set themselves to use these 40 days before Easter Sunday as a time for bracing discipline and self-denial. From China to Peru, from Reykjavik to Invercargill, men and women are giving themselves to schooling their will. That is what Lent implies, and involves when taken seriously. It is a preparation to see the Cross and appreciate the Resurrection. The Church, with its long experience and understanding of human psychology, commends us to use this time to break free from the seductions of softness, to rise above the material considerations which threaten to choke our souls or at least manage to throw dust in our eyes. Lent is a time to know who is master—the ass which is the body or the soul which is, or ought to be, the rider.

In varying forms this sound practice of denying self or fasting goes back through the centuries. The Historian Socrates, in the Fourth century, says that since no one can show any written rules about fasting, it is plain that the apostles left this matter free to each man's judgment and choice, that no one should do a good thing through fear and necessity. But if we be wise, we shall have our own definite form of self-denial, perhaps known to no one but ourselves. Whether we deny ourselves sugar, tobacco, sweets, puddings or determine to walk part of the way to work, we should use the money we save thereby to some good use.

Lent, mind you, does not preach the uncomfortable Gospel of being religious merely by being uncomfortable. There is no necessary virtue in giving up novels and pictures for 40 days. The secret of Christian self-denial is giving for. To be a martyr is a high glory, but to make a martyr of yourself is religion at its worst. The true intention of Christian sacrifice is not to benefit yourself but to serve others. It is this vital distinction—between giving up and giving for—that lifts Christian sacrifice above all the morbidities of the asceticism of stern religions where merit is acquired by lying on a bed of iron spikes or crawling from Bombay to Benares on hands and knees and all self-flagellation and laceration with which the

bourne, Australia

religious asceticism of the East makes us familiar. The pitiful sincerity of these devotees is beyond suspicion: their fortitude almost incredible; but it is neither unsympathetic nor censorious to say quite frankly that such self-tormenting has no religious value.

On David Balfour's famous journey through the heather he had as companion for part of the way the good Highland minister, Mr. Henderland. He twice asked David whether he "carried such a thing as snuff"; and when the pair arrived at the ting manse, "to my great surprise," says David, "he burst rudely past me, dashed into the room, caught up a jar and a small horn spoon, and began ladling snuff into his nose in most excessive quantities. Then he had a hearty fit of sneezing, and looked round upon me with a rather silly smile, 'It's a vow I took,' says he. 'I took a vow upon me that I wouldnae carry it. Doubtless it's a great privation; but when I think upon the martyrs, not only to the Scottish Covenant but to other points of Christianity, I think shame to mind it.' "

We ought to feel like that about whatever we deny ourselves in Lent—"shame to mind it," in the shadow of the Cross and of those lesser calvaries in North Africa, New Guinea and across the world.

The Church calls us to keep Lent, to put aside the ordinary round of social pleasures, to think of the everlasting things. Lent should be a time for deep thinking and meditation. We need more reverence—we need to ponder more seriously whence we came, what we are and whither we go, the stewardship of life and the certainty of death, judgment and eternity. Time is moving on, no matter how we try to keep the thought away from us and the warnings of death meet us in the street every day. We should use the serious thinking of Lent to see through the visible into the invisible, the realm of reality.

Among the best ways of keeping Lent I know of is that practised by St. Gregory of Nazianzen, that genial poet and profound scholar who was made a bishop against his will. Facing the truth about himself—that he had an irritable temperament and that he was quick to use hard and hurting words, he set himself in Lent to deal with this bad habit. He, therefore, made it a rule that during the

whole of Lent he would not speak one single unnecessary word that he might conquer this tendency to blurt out whatever came into his mind. If those of us who pride ourselves on plain speaking and being "straight from the shoulder" would use this season to learn the apostolic injunction to "speak the truth in love," we should be on the road to happier and more effective living.

Great ecclesiastic as he was, St. Gregory had the courage to look at his tongue and curb it. What a profitable Lent it would be for the Kingdom of God if clergy as well as laymen disciplined their tongues "to speak no evil nor listen to it." The devil has no surer way of sabotaging constructive spiritual work for the Church and the nation than to set tongues wagging, whispering scandal and detraction.

St. John Chrysostom, of Antioch, "the golden-mouthed" as they called the greatest orator

of the early Church, said pertinently of Lent and the discipline of the tongue: "If one say thee I have fasted all Lent, say thou to him: had an enemy, but I am reconciled to him; had a base habit of detraction, but I have let it off; I had an ungodly custom of swearing, but now it is abandoned."

The observance of Lent is worse than worthless unless it makes us better men and women: less self-indulgent, less censorious, more humble, more loving and more serviceable. We must fast and continue to lie about people, to fast and indulge in sneering at people is to earn the woe of Christ against the hypocrisy of the Scribes and Pharisees.

"Send Thy Holy Spirit and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues without which whosoever liveth is counted dead." This is the true Lenten prayer.

NEGLECTED EMPHASES IN OUR PROTESTANT PREACHING

AARON N. MECKE

ALL THE world loves a story, and so let us begin with one. There was a certain church in which the ministry of music was very mediocre. The organist somehow failed to grasp the full resource of the instrument over which he presided. Entire ranges of harmony were unsounded by him. In time, another and a better musician came to that church. The first Sunday he played, there was such a burst of splendor from the organ loft as gladdened the hearts of the minister and congregation, and the people sang as they had never sung before, the praises of the Eternal! Although the incident is actually true, you will, of course, have surmised that the illustration is not utterly applicable to our subject. But for lack of a better, it will do! Presumably I am describing my own preaching as well as that of other Gospel craftsmen, when I say that much of our contemporary Protestant witness lacks a full-orbed content, and does not sufficiently resemble the glad *kerygma* of the Apostles. There is a deep need for the re-stressing of certain vital emphases, emphases we are apt to neglect.

Braintree, Mass.

I

First of all, there is the need for a spiritual authority in our Christian witness, *an authority which is rooted and grounded in Christian experience!* What a word that is, on the gospel page concerning the utterance of our Lord,—"His word was with power, — He taught them as one having *authority* and not as the scribes." The scribe was just the peddler of repetition platitudes out of the past. The clarion ring of authority was not in what he said. And Paul, brushing aside any pretension to scholarship, was glad just to be a bond-slave of his Lord, with the end result that his preaching was "in demonstration of the Spirit and with power," like that of his Master.

Here is a timely query each of us might well put to himself in days like these: Where do we stand in this matter of authority in things of the Spirit? With the scribes, or with Paul and his Lord? Listen to this from I John 2:20: "But ye have an unction from the Holy One, and have all knowledge!" But do we? *Then* you have the sovereign concept behind all true power in the bearing of Christian witness.

ely, that it is literally dipped and dyed in the anointing of the Holy Spirit of God. It is a structural concept behind that branch of theology we call Christology, — the fact, that in our human annals One came forth from the heart of God, anointed by the Spirit that might bear witness to the truth. "The anointing of the Lord God is upon Me"; "How anointed Jesus of Nazareth," (Acts 8) — *there* is the crucial emphasis.

How superficial, glib and slipshod much of theological training is in this urgent re-education! Rather than put our trainees for the noble ministry through a few years of intense spiritual discipline of mind, body and soul, we give them a smattering of this-and-that, and they sometimes end by being curricular failures! Mere proficiency in theological study by itself alone is by no means a satisfactory substitute for the knowledge of God. It was not to spend my first year of graduate work in an Anglican School, the old Bishop Seabury Mission, formerly at Faribault, Minnesota. One thing that stands out clearest in memory is the early seven o'clock Communion. Not a word was spoken as the students entered, nor did they departed to their own rooms. It would have been a sacrilege! Let us dare to admit it. Protestant Ministry is by and large intellectually keen and well read. What is lacking is a certain athleticism of the Spirit, which can toughen our spiritual fiber and sinew, and clothe us anew with spiritual assurance and authority. Thus, a layman writes a plea to the editors in a late issue of THEOLOGY TODAY in which he says, "I am afraid that most students today are not seekers — real seekers." Then he speaks for laymen and pastors alike: "We — too much know only the FORM of religion and too little the truth that can set us free." Said still another layman of his brother: "He is a fine fellow, a good mixer and all like him. But, if I ever needed *spiritual counsel*, I think I should go to Dr. X. You have a feeling when you talk with him that "*HE ALREADY KNOWS THE LORD*." In other words, he had what Thomas R. Kelly calls "the reality of God" about him. Douglas Macgregor recalls how Soren Kierkegaard was rescued from a life of futility through a new vision of God and "steadied and released and put together" for his great writing career. He describes the daily schedule of Kierkegaard as follows: "He rises in the morning and gives thanks to God. Then work begins. At a certain time in the evening he breaks off and gives thanks to God. Then sleep. So it goes." And this: "He found in his writings a sense of worship of God." A parishioner of

Alexander Whyte, the great Scottish preacher, once said to him at the close of a service, "Dr. Whyte, you preached as though you had come to us fresh from the Divine Presence." To which the Gospel spokesman quietly replied, "Perhaps I did."

II

Here now is another understressed emphasis. We need to inculcate in ourselves and in our people — particularly the youth — a *sense of churchmanship with the perspective of the ages about it*. Joseph Parker of City Temple, London used to say, "There must be times when the very centuries speak through us." THIS IS SUCH A TIME. When Dr. Sidney A. Weston recently asked a group of young people what they considered the deepest need in their lives, they replied that it was for a *feeling of security*. If that be true of youth, then think of their elders! This is by no means to suggest the static in religion. But is not this the critical consideration? That we live and move and have our being in the midst of a world-revolution that has practically abrogated the standards and decencies that characterize civilized life, and that has rocked the souls of men to the core! The human heart as a result is wistful and desperate for the stressing of the authoritative, the tested, timeless note in religion. Of course, we dare not retreat into a cloistered medievalism! But Augustine spoke to our modern condition when he said that "if God be our Father, then the Church is our Mother."

The faded note of the historic and the timeless needs to get into our thinking and living as Protestant Christians! Here is a group of young people who come to their pastor with this complaint: "We were told by the youth of another religious communion that as Protestants we have no church at all; that we are forsakers of the true religion and church and need to come home." I dare say, in passing, that many brethren will recall the reply William P. Merrill made to the impassioned attack of a Roman Catholic Archbishop on the so-called "prodigals" and "unfaithful" of New York City. "If Roman Catholicism," said Dr. Merrill, "will constitute itself the elder brother in the parable, then Protestantism will be perfectly willing to constitute itself the younger brother, and *both* can come home to the one Fold!"

There is an urgent need for us as Protestant Churchmen to restate our case and reclaim our rich heritage. When a layman in one of our churches recently heard a sermon that was definitive in the Protestant sense, he was heard to remark, "I have been waiting for that sermon for almost fifteen years!" Let's not forget

that our youth and laymen are out in the world where they feel the sharp thrusts of bigotry and intolerance, and where they are asked point blank to give a reason "for the hope that is in them."

Not that we are to seize on an obscurantism that would chill the Pilgrim blood in our veins! Not that we would abate one jot or tittle of the protest-ant in our historic witness. No. But behind the thrust of immediacy our people want to feel the solid heartbeat of the centuries. What needs to be re-emphasized in Protestantism (more and yet more) is an education of the spirit that is forward-looking, *but with its roots nurtured in the Christian love of the ages*. Let us make no apologies whatever about claiming our total heritage. Thus, Walter Van Kirk recently declared in an address, "I claim the 1500 years of history on the *other* side of the 16th Century, too!" And Raymond Calkins has long been reminding us that it was Constantine who infected the bloodstream of the historic church of Christ with the paganism of the state, and that what Luther and the great Reformers attempted was to *get back* to the truly Apostolic and catholic church. As one who stems from an Evangelical and Lutheran background, I believe that we must retrieve *some form of religious confirmation* for the youth of our churches which has the "feel of the centuries" about it, and which shall make their experience in "*joining the Church*"—an expression which reeks of Rotary and Lion's Clubs!—something they will never forget. They must somehow feel that through a deepened spiritual experience they are becoming incorporate within a Fellowship and a Community whose roots are bedded in the timeless. Brethren, the times are ripe for a new laying on of Apostolic hands! Not a cold ecclesiastical procedure, but a successionism that has *its roots* in the Holy Spirit, and has quaffed the Living Waters of an Apostolic and Evangelical and a Catholic source.

III

Once more: There is need in our day for a greater *distinctiveness in the proclamation of our Gospel!* So astute a thinker as H. Shelton Smith categorically asserts in his book "Faith and Nurture," that contemporary Christianity suffers from the proclamation of a "*sub-Christian Gospel*." "Except they give a distinction in the sounds" writes Paul in I Cor. 4, "how shall we know what is piped or harped? For if the trumpet makes an *uncertain sound* who shall prepare himself to the battle?" With a multitude of false messiahs abroad in the world, and with confusion confounded in the thinking of people, what an hour for the her-

ald of the Christian Gospel to be *forthright* and *explicit* and *clear* in his utterance! In the prophet of old, we too, are thrust *stream* into a "valley of dry bones," with query hurled at us also, "Son of man, *can these bones live?*"

Such a reasonable thinker as Douglas Stebbins speaks of the "amorphuous, jelly-like character of the Free Church's beliefs about God in past generation." A layman, on leaving Church service remarked, concerning a preacher, "You would hardly know that was a Christian minister. He never mentioned the Name of Jesus Christ once during the tire service." We do well to remember the most revolutionary century in Christian history was that in which Christians were aware that their Blessed Lord was gloriously risen and in their midst, working with them. It has been pointed out that the word "radical" comes from *radix*—a French term meaning *root*. Then, God give us more *radical Christians*, more radical Gospel spokesmen! Never were we more needed. Richard Niebuhr reminds us that Christianity possesses an "*internal history*" which continually re-enacts itself when and where it is faithfully proclaimed in living word and deed. Or, take this from the late Archbishop of Canterbury, regarding our Message: "The (Christian) *Revelation* is not a doctrinal system of theology or a code of ethics. It is *life actually lived*, culminating in actual death and actual resurrection, upon the plane of history." It was his Christian assurance, coupled of course with his sheer Christian courage, that made William Temple, "The People's Archbishop,"—as Sydney Dark entitles his 1941 book by that name. Mere vagaries, platitudes, even our own opinions, will not do for times like these. A broken world with broken lives in it awaits the proclamation of a Gospel of Life and Power.

A great English statesman lately remarked that what will be most needed, as we draw closer to the peace table, is a "recreation of moral values" for humanity; a great religious and spiritual stirring in human hearts; a living *center* of reality about which the lives of men and nations may be rebuilt. Yes, there is a great *void* at the heart of humanity today, and it needs to be filled with nothing less than the *Gospel of the crucified and the Risen Christ—Our Gospel*. In the words of one of our Chaplains, "God help us if we miss our opportunity this time!"

Brethren, there is a "Sound of a going in the tops of the mulberry trees" (II Samuel 5:2). Let us go forth to our holy warfare, gentlemen!

THE RESURRECTION

ROBERT A. MOORE

OF A LITERARY SOUL

GRADUATED from a Divinity School and since that time have been taking stock of what happened during my three years of professional training. Of the many things that I put out there is one that seems important only because it is more subtle than some of others.

After the first two years of the Divinity School plunging through the dry "text book" of several thousand pages of assignments and almost forgotten that there is such a thing as literature written in such a fashion as to stir the inward feelings which beauty and always touch in me. I had been feeding my soul on a steady diet of factual knowledge, learning the secrets of scientific study and research and had unconsciously starved it of poetry. During my college years I was able to escape the heavy content courses with those of the literature department which dealt with the masterpieces and thus was able to keep a literary balance. But the first two years of the Divinity School with its prescribed curriculum of technical courses so overwhelmed me with content courses that there was no time left to devote to the literature field even on my own. There were times in the early days of those two years when my soul fairly cried out to be fed in reading on something beautiful as well as on the technical.

Eventually, its cry having gone unheeded so long, it had almost ceased to make demands. But fortunately in my third year a course in contemporary prose and poetry was offered and the old hunger was just strong enough to make me take it. In the atmosphere of this course the appeal of the artistic began to stir once again. Very feebly at first it began to stir, for it had grown stiff from long disuse, but gradually as it limbered up it began to be fed itself again until at the end of the third year it was able to assert itself with new vigor. This would be a fortunate resurrection of a literary soul for anyone, for how barren would be the life whose soul had never been stirred by the beautiful flow of language on the printed page, bringing to it great ideas in their most artistic form. It is a most fortunate event for the minister, for if his artistic soul is dead not only will he suffer but those to whom he min-

strates must also suffer.

For a great number of people, the minister and his sermons constitute their chief contact with the artistic as far as literature is concerned and for some their only contact.

This is not to discredit the insistence on the part of our seminaries that the minister be trained accurately to ascertain the facts and present them in all truthfulness. Everyone knows that in this day of scientific accuracy the minister, of all people, must be absolutely accurate in his statements else he falsifies his claim on truth. But the preacher has a task other than the mere statement of accurate facts. He must persuade, and persuasion demands that the minister couch his statements of truth and fact in language that has the strongest appeal to the emotion and imagination of his audience. This he can do only if his literary soul is alive. Scientists may be able to use plain prosaic language, complicated sentences and technical terminology but the preacher must be not only a religious scientist but also a belletristic artist and must express his truth with all the beauty and artistry that his literary soul can produce. The scientist addresses a special group who will understand his technical language and who will be moved by the plain facts he has to present, but the minister must address the people in general whose imagination has to be stirred and who are moved by emotional appeal.

Having undergone this experience of a literary resurrection myself, I believe it is possible to point out some very definite contributions which literature has to make to the minister—the nearest thing to a man of letters that many communities will ever know.

First of all, something can be said in regard to the content of the minister's thought and his sermons. Encyclopedias of knowledge may contain a great deal of material. Books written with the sole idea of presenting content and which cannot be accused of having much style contain many useful and helpful ideas. But there are many shades of meaning even around one central truth. Plain prosaic and unimaginative language finds itself unable to convey these shades of meaning and their implications. It is only when an artistic literary pen begins to write that these shades and implications be-

gin to take understandable form. These books with the prosaic and unliterary style which attempt to convey an idea and that alone are valuable to the minister, but they should not be the "bosses" of his reading. It is just those shades of meaning which the prosaic and unimaginative writer finds himself unable to express and which the literary master invariably brings to light which are often the most important to the minister. The "text book" writer may explain the bare facts but the literary artist makes them come to life in dynamic situations in the warmth of human personality. Therefore, a minister should not feel he must turn away from the great treasure house of literature to find the content of his mind. It is possible that he may find his mind best fed as he gleans from the literary endeavors of the masters.

Obviously, something can be said in favor of literature in regard to the speech and language of the minister. Language, whether written or spoken, has only one possible purpose. This is to convey ideas from one human being to another. The animals get along with a few grunts and growls to convey the basic ideas necessary to their existence, and I suppose human beings could also if the scope of their living is no larger than the animals. But man with his soul and intelligence is capable of a depth and variety in thought and feeling which has necessitated the development of our complex language. If the minister is going to be merely prosaic, factual; if he is not going to try to reach and appeal to those higher senses and deeper finer emotions of which the human personality is capable; he may as well develop only a few simple barks and growls. But if the minister is going to reach into the depths of a man's soul and if he is going to excite his highest intelligence then he must know and understand the finer arts of language as well as develop a skill in their use.

Great literary artists are great mainly because they are capable of using our language to its highest possibility and thus bring out the finer distinctions and appeal to the highest and deepest in mankind. The minister who turns to literature and studies the use of language here and who seeks to develop his own style after having steeped himself in the finest and most beautiful of his day and of the past will eventually discover that he has powers through the use of the human language which he never dreamed he possessed.

At least one more thing can be said in regard to the minister's use of literature. He, of all the people in the community, should be a man of culture. I do not mean by culture

that a minister should be a prissy picture a *persona grata*. Culture does not mean soft and weak hand, a cheek that has never faced the wind and rain, nor a back whose muscles have never known what it is to be exhausted from a hard day of physical labor. Culture is deeper than the surface of man. It may be housed in the weak body of an invalid or in the powerful form of a woodsman. Culture is a part of that inward life of man which comes to appreciate and possess the most beautiful and highest man can attain. With a culture like this the laborer of factory or farm, with his calloused hands and blue jeans will show himself to be a man of culture to anyone who pauses to become acquainted with him. This is the kind of culture the minister should have. The kind that is a wellspring of life within him so that no matter how you dress him or whatever situation you place him in, his culture will show forth. This kind of culture is not something you put on like a suit of clothes, it comes only after long association with the best that mankind has yet attained. Here again great literature makes its contribution. Thus, it seems that the minister, who has made a purposeful given time that he may have an intimate association with God and the great personalities of the human race and their works should be the most cultured man of the community. But he is the most despicable of men if this makes a "prig" of him, for he should humbly remember that the community supports him that he may be that cultured person and they intend to drink into their barren lives culture from their minister.

Nothing has been said in the foregoing of the pleasure and comfort the minister himself can receive from great literature. Many times he will find himself drained dry by the demands of his work, but if he knows and loves fine literature he will often find new strength and rest in it. Many a pastor has been able to keep his poise and composure in the midst of a complex and tempestuous situation because he has had the added resource of literary friends in his library.

The American pulpit will be greatly enhanced if more preachers will drink more deeply from the spiritual resources of the Bible and literature. The seminaries will do well to foster a literary appetite as well as a passion for the latest discovered facts in the young ministers they train, for great religion is always fostered by great preaching and preaching cannot be great unless the preachers are imbued with a living literary soul.

God made the world and all that is in it; He has the power and wisdom to order its program,

HIS UNIVERSAL APPEAL

CHARLES F. BANNING

WE THINK of Lincoln as an American, Napoleon as a Frenchman, Stalin as a Russian, and Plato as a Greek. No one thinks to classify Jesus simply as a Jew or Palestinean. He is the only leader the world produced who overleaps all the bounds of nationalism, race and color.

Just five days before His crucifixion, some Jews who were probably tradesmen, Gentile unclean barbarians, came and asked for an interview with Jesus. He had made His appeal to the philosophical, beauty-loving Greek mind. John quotes Peter as saying to Him, "Everyone is seeking you." Paul tells us that if any man would follow Christ, he would become a new creature. Peter, a rough, untutored fisherman, and Paul, a polished scholar, became new creatures when they followed Christ.

He went into history at any point. In the 13th century in France there lived a clothing merchant whose son Francis was living a life of unbroken idleness. One day he read the sentence, "He therefore that forsaketh not all that he hath, cannot be My disciple." This young man took it literally. He left his father's house unclothed and naked, begged some old clothing and lived a life of saintly poverty. The Catholic Church today has a company of priests known as the Order of St. Francis.

Some time down to the 19th century. A cobbler sat on his bench in England mending shoes. Before him is a map of the world, with great spots where the lights of the gospel have shone. It was more dark than light. Before him on the bench is a Bible. He reads, "Go ye into all the world and preach the gospel to every creature." That cobbler rose from his bench, took off his apron and said, "I am going to see what Christ can do with a man who will completely surrender to him." That was William Carey.

Some time to America. Here in one of our American colleges was a young man with a giant mind. His father had died and left him a fortune of one million dollars. After college, that young man went to India as a Christian missionary, where he served at his own expense for 18 years. Dr. Pitt told me he heard that man speak in New York two weeks ago. Today at the age of 75, he is preaching and writing for the One whom he

rich, Conn.

claimed as his Master 55 years ago. That was Sherwood Eddy.

Some 30 years ago on the lower east side of New York, there was a saloon which was known as a vile hole. It was damp, dark and filthy. It had a back room. At midnight, those who had 50 cents left, were allowed to sleep off their drunk on the floor in that room. In the morning they were routed out with a kick and about once a week some poor unfortunate wretch would not answer. During the night he had responded to another call and had gone to meet his Maker. A man named Stewart had made this hole his home for many years. He begged on the streets during the day and saved enough to sleep in that room at night. One day he fell and broke his leg. After his recovery, a friend took him to the Water Street Mission. There he heard men whose lives had been changed, testify to the power of Christ. He prayed, "Oh, Christ, make me like these men." His prayer was answered. He became a successful business man and had a happy home.

In England a few years ago, there was a young woman who was studying in the field of philosophy. She had a brilliant mind and quickly mastered, one after another, the systems of philosophy that she studied. One day a friend asked her what she thought of the system of philosophy that had been given to the world by Jesus of Nazareth. She said she had never thought of Him in that light. She began to read the gospel to see if there was anything in it. Jesus made His universal appeal to her. Maude Royden became one of England's greatest Christians. So one might go on and tell of scores of others whose hearts have been made captive and set free by this universal Christ. I wonder why? What is there in the appeal of this village carpenter, this peasant's son, this plain man of 1900 years ago, who never traveled 200 miles from His birthplace?

I

He appeals to all men because He answered life's deepest questions and meets life's deepest needs. There are three questions each human being wants answered. Who am I? Who is my brother? What and where is God? No matter where you go, what race or class, those same questions keep rising.

(Continued on page 151)

The Editor's Columns



Cross and Camera

IF ONE were to judge by their attire; if the well battered lunch pails meant anything; if the section of the city where I found them waiting for transportation meant anything, the two begrimed and work-worn laborers should have been talking about their activities before the open hearth they had swelteringly served that day, a task their hard, calloused hands easily indicated had been their daily occupation over perspiring years; exhausting, muscular years.

But it was not of glowing white ingots, nor ruddy, hissing snakes of metal being rolled, of which they talked. It was not of the game down at Clancy's. It was not of the threatened layoff which would make them unfortunate victims of a strike. It was not of wages, nor war, nor work, nor Washington, nor the "old woman." It was of the Church.

Rather it was of their convictions as to the proprieties of worship in which my own found happy comradeship, though unexpressed, for they held as I have for long, that, tersely put, in matters of religion all things should be done "decently and in order." Here were two laboring men who held, whether their pastor or priest did or not, that the church should be reserved wholly, as a place of worship and that anything that brought into the Lord's house whatsoever of the blatant, the confusing, the uncertain, the disconcerting, the fleshly, the raucous, on any pretext whatsoever, utterly destroyed the atmosphere of worship and forced back into the hearts and minds of the worshipper the weekly world they had gone to their church to forget.

It became obvious that their conversation pivoted upon recent, illustrated "news" released by popular magazines and daily press. Of the technicalities of inside photography they probably knew as little as the professional photographer knows of iron puddling. Yet these two were not in total ignorance concerning such things. They knew that photographs, especially motion pictures, of a church service are hardly to be made without endless Hollywood para-

phernalia, batteries of high intensity light, endless coils of electric cables, control boxes, corps of electricians and operators, and cameras. They knew little of the subject, camera-angles and other subtle employments dear to the heart of the camera man, but they did know that even with mildly telephoto lenses, most of the equipment had to be set up and operated relatively close to the subject being photographed, in the case under discussion that meant near the altar where the pastor assumed a pose of extreme piety, who worshipful in attitude, which the two laborers rated in sincerity second to the desire to have good publicity pictures. No prayer, however devout, no worship however deep, whether at the heart of the pastor or the people, could survive its burning in such a setting. These things the two knew. These things we know. While there is no inherent sin in photographing even inside a church, what is to be said of such work, regardless of its effective publicity or news achievements, if in the taking of the pictures, possibility of worship was denied, would be worshipper?

One does not have to seek far for so smattering of justification for much the non-churchgoer calls hypocrisy in the church. Often as not he lays that charge at the door of the Church when it should be laid at the door of the Manse. Permitting publicity prior to worship is fine fuel for his burning. Even two toil-wearied workmen knew that. Their honest doubts had been raised by him ordained to quiet their fears and still their doubts.

Knowing what the individual expects or desires of his pastor may not be an unfailing safe rule of pastoral conduct, but it should be enlightening often and never more so than when he wants, as he so often does, a haven into which he may retire from the perplexities of the world, a place where he may commune, a place where he may worship with his C without benefit of buzzing cameras and blinding lights.

tual Optics

RITE is the phrase, "We are living in the atomic age." We are living in the age of grace. It is through the mercy of that men are privileged to live in this nation.

The Church has survived a period comparable to the dark ages. Knowledge is no asset that man has made moral and spiritual less. Unless the heart is changed all hope for a better world rests on insecure foundations.

The Church must therefore gird herself for a great spiritual ministry. Right well the Church served and kept herself undisturbed while the nations waged a second world war within a generation.

Now the Church is called to a great spiritual ministry. That ministry must be on the basis of reconciliation between nations. No peace is possible as long as hatreds rule and divisions prevail. Beyond that is the call for us to be reconciled to God. The former is possible only as the latter is realized,—peace and good-will among men is possible when the ministry of reconciliation between man and God is completed.

The hour is freighted with tremendous responsibility for the Church. These responsibilities carry corresponding opportunities. Where there is no vision the people perish." Only the Church must see her responsibilities to the community, as she evangelizes and Christens her obligations are met. The vision of the Church in a global way must be met by dedicated and consecrated lives. The hour calls for great living and acting on the part of Christians everywhere.—*W. T. H.*

est or Trees?

Hold out your finger. Look at it. Notice that as you focus your eyes on that finger, everything between your eyes and the finger and everything beyond is blurred, indistinct, even seen double.

Without moving the finger, look beyond it. It was blurred, indistinct and double comes into precise focus. But what of the finger? It comes blurred, indistinct, doubled. That's a basic law of optics which adds a heap of significance to the tattered truism, "too close to the forest to see the trees."

One has to stand back a little to view anything, even one's profession, objectively, to see it as it is viewed by other eyes, and more often than not that has its salutary results, for there is potential peril in ignorance of how others look at our endeavors.

More particularly should that apply to the pastor than to any other, in that man is not so widely aware of his needs spiritual as of those material. Hunger and thirst, of endless variety send folks to the vendor of whatever wares best meet his conscious needs, of body or mind. There is small evidence of an equally impelling recognition of need for man's spiritual gratifications. He is not greedily spiritual. Many are unaware that they have souls, say nothing of experiencing conscious soul hunger or thirst!

Frequently the pastor who stood, not long back, so near to the seminary forest that he failed utterly to see the parish trees feels the need of knowledge in some specific direction, left unexplored by the seminary. Seminary professors may be too close to the forest, also, to be aware of individual trees to which attention might, with high profit to the cause, be called into greater or less detail.

You have no doubt, yourself, wished that your course in practical theology had extended its practicality to include subjects which your subsequent, post-seminarian days have indicated as vital, if not more vital than some subjects covered by your seminary course. You have found that while your course well covered the theological forest, your parish work demands a consideration of the individual trees upon which the seminary hardly touched.

THE EXPOSITOR would welcome brief statements from you as to what your experience in that field has taught you should be incorporated in the seminary course, and why you feel that way. Your personal experience should find warm response in the heart of your fellow pastors who have felt the same need as you.

Neglected Points in My Seminary Training and How I Have Cared For Them, should provide plenty of trees for the consideration of the pastoral woodsman, and is it too much to feel that a Seminary might strengthen its curriculum to provide your successors as it did not provide you, should you indicate in sufficient numbers anything bordering upon a unanimity of thought on what practical training should be added to its present course of study, to meet the actual needs of its graduates in post-seminary days.

Pain

"There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when we suffer. Then everything depends upon whether we look to the lower or the higher source of help. If we look to God, the hour of suffering is the turning hour of Life."—*Phillips Brooks.*

THE CHURCH AT WORK



The Church

Lynn Harold Hough looked upon the havoc wrought by the present war in England and Europe generally, and wrote, "Paris kept its buildings and lost its soul; London kept its soul and lost its buildings." (Living Democracy, Revell). Dean Hough was glad to find flowers everywhere in the countryside, in spite of the ugliness of war. He was glad to find flowers in the lapels of quiet, courageous citizens. As he looked upon the torn and broken places, representing the past in English life, he was inspired by the realization that England lives in the hearts and lives of its citizens!

In commenting on Dean Hough's visit to war-torn England, C. Irving Benson, Melbourne, Australia, says:

"Going about England, much glorious speech from the many centuries came marching into his mind, and so he felt that in England he is in a great democracy in which the mighty dead simply must be allowed to vote. The great river of English life as it moves toward the sea is fed by many streams, and the visitor rejoices to think of them all and of the strange and vital energies of their converging currents.

"The living have been through the fire. They have lived through the time when their villages and homes became the front line of battle; men and women found themselves conscripted by fate to occupy places of supreme importance and danger. It is recording the simple truth to say that the world did not behold unmoved this tragic and glorious spectacle of the heroism of the common man, with pulse strong and steady.

Dean Hough found the Churches rendering constant and self-forgetful service during the bitter days when hell came flying through the air, and observed, "the Church of the Good Samaritan is the Church of the Living God."

What of the soul of the Church throughout the world? Has Christendom awakened to deeper meaning of prayer, worship, the cross of

Christ? Has Christendom found its soul? Are we still concerned with the preservation of our buildings, our worship forms? Are we aware that we, you and I, are actually in front line of battle today — a battle vastly more terrifying and stupendous than the hell hurled at England by Nazidom? Are we aware that we are conscripted by Jesus Christ, who gave His life for us, to carry His banner into battle engagements of eternal importance; grave danger to our comforts and possessions; but HIS name? Our prayers, our stewardship, and our worship hours cannot continue to be cradled within the confines of our comfortable homes, local communities, and the four walls of a Church building! We need to awaken to the hazards of Christian living; accept the conscription order of HIM who has gone before, realizing that the message of Jesus Christ lives in the hearts and souls of men, not in buildings and books.

God's helping hand is beckoning us to reach up and avail ourselves of the charter for world government, based on His infinite love and compassion for men everywhere, written by Him and made known to us through Jesus Christ. This charter outlines many responsibilities, including feeding the hungry, clothing the naked, comforting the sorrowful, forgiving our enemies, — but it is much more than this, it is the clasping of God's hand, marching forward in self-forgetfulness, courage and conviction, knowing that this is the Living Church!

Songateria

"I have used the SONGATERIA for more than fifteen years," writes Orville D. Shenefelt, Plymouth Congregational Church, Tacoma, Washington, "and it is so well received that I think the idea might be worth passing on to other pastors."

Songateria

One of the joys of Protestantism is audient participation in the service of worship; t

gs worshippers do for themselves instead of
ng it done for them.

ne values of a worship program are recog-
d and to many are more important than the
on. Even while planning a service I
d myself, "Why should not the congrega-
have a larger part? Why should the min-
or the choir director choose all the hymns
people are to sing?"

With this in mind I suggested, one Sunday
ning, that members of the audience should
se a number of hymns, singing a verse or
of each, thus giving many an opportunity
ear and to sing their favorites. We soon
to call for a show of hands, asking the
whose hand was first seen to give the
ber of his choice, otherwise so many were
g given at one time that I could not get
numbers.

After this service one of the men said, "I
d your songateria," thus giving it a name.
From this beginning we have worked out a
which we use about once a month. In our
r of service, instead of giving the name
number of a hymn we have the word,
ngateria," followed by a certain number of
ces, usually three. This stops the requests
re they should be stopped and no one feels
out because his hymn was not sung, at the
e time giving opportunity for a more de-
rate choice.

We find that this does several things. It
s the worshippers a larger part in the
ice. It gives a wider range of hymns sung;
e of their selections would never be chosen
he minister or choir leader, but it is a bless-
to the heart of the one making the choice,
if to one heart it probably is to many.
entimes it calls for the learning of a new
n, which keeps us from getting into a rut.
e people look forward to it: if we happen to
s a month someone is sure to remind us that
is about time to have another songateria."

Of course this is somewhat in line with the
fashioned "song service" but it has much
e dignity, as well as more diversity, and
es each worshipper the feeling that the serv-
in a special sense, belongs to him.

st-Easter Sermons

The Rev. George Mecklenburg, pastor of
sley Church, Minneapolis, selected the fol-
ing topics for a series of after Easter ser-
ns designed to broaden the spiritual horizon
to give his parishioners fresh courage for
ng:

1. "*The Prophets of Righteousness*"
Text: "Let judgment run down as waters, and
righteousness as a mighty stream." Amos
5:24.
2. "*The Prophets of Mercy*"
Text: "What doth the Lord require of thee but
to do justly and to love mercy." Micah
6:8.
3. "*The Prophets of Faith*"
Text: "In the year King Uzziah died I saw the
Lord." Isaiah 6:1.
4. "*The Social Prophets*"
Text: "He looked for judgment, but behold
oppression." Isaiah 5:7.
5. "*My Call to the Ministry*"
Text: "Ah, Lord God! Behold, I cannot speak."
Jeremiah 1:6.
6. "*The Bible Destroyed*"
Text: "He cut it with a pen knife and cast it
into the fire." Jeremiah 36:23.
7. "*Can Dead Bones Live?*"
Text: "Son of man, can these bones live?"
Ezekiel 37:3.
8. "*Speak Ye Comfortably*"
Text: "Comfort Ye my people, saith your God."
Isaiah 40:1.
9. "*The Temple Builder*"
Text: "Be strotng, ye people of the land, and
work for I am with you." Haggai 2:4.
10. "*The Spirit Filled Church*"
Text: "Not by might nor by power but by my
spirit saith the Lord." Zechariah 4:6.
11. "*A Prophesying People*"
Text: "I will pour out my spirit upon all flesh."
Joel 2:28.

—Submitted by W'm. J. Hart, D.D., from "*The
Pastor's Jr.*"

Organize For Christ!

These practical suggestions were printed in
The American Lutheran, and are passed on
here because they apply to every Protestant
minister, and any individual Protestant Church.
While reading, let us apply them to ourselves,
and our local ministry.

"Someone complained the other day about
the disproportionate amount of notice which
the Roman Catholic Church is getting in
America through the press, movies and radio.
We have been assured, however, on good
authority that the press is eager to receive
pictures and stories from Protestant sources;
that movies and radio are looking for good
scenarios and continuities with Protestant back-
grounds.

"What has the Catholic Church that we don't
have? The answer seems simple, *organization*.

"Charges of disorganization leveled at synods,
conferences, and larger bodies, however, lose
a good deal of their force when one considers
the fact that the same disorganization is so
often characteristic of life in the local com-
munity, the Christian congregation.

"The beginning of a year brings every pastor and every layman, individually, face to face with a fundamental issue which must be settled, if the work of the church, under God, is to be successful. The issue is, 'Am I, personally, disorganized? Have I done, and am I doing, everything in my power to lend purpose and give direction to the work of my own congregation?'"

"Our day calls for self-criticism on the part of organizations, congregations, pastors, and laymen. The questions we pastors and laymen might ask ourselves are obvious.

The Pastor

1. Am I working aimlessly or constructively? Have I prepared an adequate plan for congregational work which will stimulate the imagination and fire the enthusiasm of my people? Does my plan merit the support of the thinking Christian?

2. Am I planning carefully enough? Have I followed through on my good ideas or have they failed because I was careless in organizing the activities I planned?

3. Do I become discouraged too easily? Have I become so accustomed to listening to Tim Jones (who is agin everything) that I have lost touch with the ten John Smiths (who want the work of Christ to go forward)?

4. Is my work grounded in a deep personal conviction that Christ cannot be defeated and that, so long as I work with and for Him, I cannot fail?

5. Is attendance at my services what it should be? If not, have I the courage to face it, analyze the situation honestly, and then do something about it?

6. Is the Sacrament sufficiently appreciated by members of the Church? If not, am I, personally, at fault? What can I do to make the Sacrament live for my people, and do I have the courage to do it?

7. Do the members know the meaning of the term "searching the Scriptures?" Have I imparted to them my own burning thirst for the Word of God? What can I and what will I do about it?

8. Have I succeeded in leading members to dedicate their time, talents, energy, and enthusiasms to God? Have I been a good example to them in the past? If not, why? and when will this come about? and through whom? Have I provided opportunity for members to take part in the activities of the church, whereby they may gain experience for a greater service? Do I present a challenge to them for service, by active service myself?

9. What kind of goals have I set for myself? for the membership? for the young people? Are these goals lofty enough to challenge a virile Christian?

10. Am I willing to live my life and do my work in the public eye in order that the community will be aware that I am a Christian pastor, serving a Christian congregation in Christ's stead?

The Layman

1. Have I really understood what Christ expects of me? Am I one of those who expect the pastor to do the work of the Christian congregation?

2. Have I always encouraged my pastor to his work with joy and enthusiasm? Do I always wait for the other fellow to volunteer when the pastor needs assistance?

3. Do I fully recognize that every day, every minute, I am a missionary for Jesus Christ? Am I keeping a little corner of my life for myself, or is it all devoted to Him?

4. Am I willing to take a chance for Christ? Am I more interested in holding down expenses than in getting the work of Christ done, whatever the cost?

5. Have I been critical of my pastor for his lack of vision? Of my fellow laymen, for theirs? Would I last propose (in the regular meeting of the congregation) that we raise the pastor's salary as an encouragement to him to take his nose off the grindstone and to see the bigger problems of the church?

6. Am I capable of cooperating with my fellow Christians in a generous and large-hearted way? Can I like the little boy who insists that he must have his way before he will play?

7. Do my wife and children receive from me a daily incentive to love Christ and to serve Him? Or is my home like that of the character in "Pilgrim's Progress" of whom it was said: "He knoweth how to talk of prayer, faith, and the new birth. But he has never been in his home, and it is as empty as a shell, and as white as the white of an egg is of savor?"

8. Am I fully aware that true leadership in the Church presupposes the "fellowship" of Jesus Christ? Am I willing to meet this acid test in my home and in my business?

Upon the answers to these questions depends the end result of what any pastor, any congregation, or groups achieve for Christ in the community, the denomination, the state, or the world.

Several pertinent questions should be added for both pastor and laymen to answer:

1. How many young men and young women have entered full time Christian service as a result of my teachings, my example, or my fellowship?

2. What is my attitude toward groups of individuals of other Church organizations? Do I cooperate with them? Do I avoid responsibility and thus ruin their plans for cooperation? Am I rude and unapproachable, unless I have a favor to ask, or a plan to offer? What cooperation do I offer the press, public groups, my denominational paper?

Jesus and The Cross

1. *He died as an example.* His death is the logical conclusion to His life and teaching.

2. *He died as a ransom.* He applied himself as Messiah the description of the suffering servant of Isaiah 53.

3. *He died because of God's nature.* God is moral perfection.

4. *He died because He loved us.* God "not willing that any should perish, but that all should come to repentance." (II Peter 3:9)
Joseph D. Hill.

Nights in God's House

In many churches the Sunday evening service has become a problem, and in still others it has been given up completely. But we have observed that where the service is made evangelistic and popular in its appeal the people still attend. The gospel must be preached simply and plainly. Emphasize the saving power of Christ. The whole service must have an atmosphere of optimism and success. This is the purpose of the ten special-feature Sunday night services.

The preparation will include emphasis on the spiritual aspects of the services in newspapers and in church bulletins placed in the homes of members. Of course, every organization within the church works for good attendance and spiritual responsiveness.

1 Practical Program for Sunday Evening

Begin on time and close on time. To do this you must carefully plan and time your evening program.

Two popular congregational hymns.

Minister calls for Sign-up Cards.

Announcements.

Ushers come forward to take offering, and candidates for baptism retire to dressing rooms. Prayer song (congregation standing) and hymn.

Special music — solo, duet, quartet, or choir. During this feature, minister prepares for baptismal service.)

Baptismal service.

Two verses of appropriate song by congregation.

Sermon.

Invitation hymn.

Dismissal.

The ten special-feature Sunday night services are as follows:

February 3.—Bible Night. Bring your Bible.

February 10.—Sunday School Night.

February 17.—Women's Night.

February 24.—Young People's Night.

March 3.—Birthday Night.

March 10.—Family Night.

March 17.—Bring Your Neighbor Night.

March 24.—Fill a Pew Night.

March 31.—Men's Night.

April 7.—Choir Night.

Plans for these services will be presented in these pages from week to week.—*From the Christian Advocate, the Evangelistic Crusade.*

March, 1946

Books on Evangelical Christianity

Abingdon-Cokesbury Press announces the establishment of an award of \$7,500 to encourage the writing of distinguished books in the broad field of evangelical Christianity. Beginning in 1947, the award will be made annually to the author of the book manuscript, which, in the opinion of the Board of Judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

Any unpublished manuscript whose purpose is in harmony with the award, except poetry and fiction, will be considered when submitted according to the rules. The award is open to all writers regardless of nationality, race, or creed. Only authors with contractual obligations to other publishers and employees and relatives of employees of Abingdon-Cokesbury Press are ineligible.

To the author of the manuscript selected each year by the Board of Judges, Abingdon-Cokesbury Press will pay \$7,500 of which \$5,000 is an outright award and \$2,500 is an advance against royalties. In event no manuscript is, in the opinion of the Board of Judges, worthy of the award, the award for that year will be passed and the \$5,000 outright award will be added to the award for the following year.

Authors desiring to enter a manuscript for the 1947 award must file not later than October 1, 1946, an official certificate which is published in the complete award prospectus. Copies of the Prospectus are available upon request to the Annual Award Editor, Abingdon-Cokesbury Press, 150 5th Avenue, New York 11, N. Y.

Patriotic Parties for Young People

To have educational value, plans for young people's gatherings must be made well in advance. The following suggestions are suitable for Memorial Day or Independence Day. The necessary preliminary work of setting up the question sheets may be done well in advance.

Decorations of patriotic colors may be used in the gathering place, the table and the food. Among the leaders, Washington, Jefferson, and other colonial costumes will be suitable, and add to the enjoyment of the program. Pages for distributing the question sheets, etc., may be costumed.

Questions for a quiz program should be neatly typed on one side of an 8½ x 11 sheet, and pasted on stiff cardboard, to facilitate writing answers. With the question boards, distribute well sharpened pencils, preferably in patriotic colors, and allow a reasonable length

of time for answering each question. When answers are completed, exchange sheets among guests, and while someone assigned the reading of correct answers, a second reader will announce the percentage award for each answer, totaling 100 for the full list. Of course, there will be a worthwhile prize for the winner of the highest percentage, and other prizes for 2nd and 3rd. Local merchants and professional people will be glad to assist with the money for prizes, and of course their names should be announced to the guests at the time of the award.

Questions

- 1—(a) How many stars in the American flag? (b) What do they represent? (c) When was the last added? (d) What does it represent?
- 2—(a) Who wrote "The Star Spangled Banner"? (b) Give the first line of chorus of it.
- 3—(a) Where is the United States Naval Academy? (b) What year was it established?
- 4—What Frenchman was attached to the staff of Gen. Washington during the American Revolution?
- 5—(a) How many presidents have come from New England. (b) Name them.
- 6—Name the president (a) during the Spanish American War, (b) World War I, (c) World War II.
- 7—Where did President Coolidge take the oath of office?
- 8—(a) In what famous book is Topsy a character? (b) Who wrote it?
- 9—What president was a bachelor?
- 10—(a) Where is Faneuil Hall? (b) Why is it famous?
- 11—(a) What is an emigrant? (b) What is an immigrant?
- 12—What are three requirements for a president of the United States?
- 13—What is celebrated on June 14th?
- 14—What American and English patriotic songs have the same melody?
- 15—What American general is buried on Riverside Drive, New York City?
- 16—How many justices in the Supreme Court?
- 17—What ages were included in the 1940 conscription?
- 18—(a) Who was the author of the Declaration of Independence? (b) What is the name of his last home? (c) Where is it?
- 19—(a) Who married George Washington? (b) Who married Abraham Lincoln?
- 20—(a) How many presidents have been assassinated? (b) Who were they?

Answers

- 1—(a) 48; (b) States of the Union; (c) July 4, 1912; (d) Arizona.
- 2—(a) Francis Scott Key; (b) "Oh, say does that Star Spangled Banner yet wave o'er the land of the free and the home of the brave?"
- 3—(a) Annapolis, Md.; (b) 1845.
- 4—Lafayette.
- 5—(a) Three; (b) John Quincy Adams, John Adams, Calvin Coolidge.
- 6—(a) William McKinley; (b) Woodrow Wilson; (c) Franklin Delano Roosevelt and Harry Truman.

7—Plymouth, Vt.

8—(a) Uncle Tom's Cabin; (b) Harriet Beecher Stowe.

9—Buchanan.

10—(a) Boston; (b) Public meetings during Revolutionary days.

11—(a) A person leaving his own country; (b) A person entering a foreign country.

12—(a) Thirty-five years of age; (b) Native born citizen; (c) Fourteen years a resident.

13—Flag Day.

14—"America" and "God Save the King."

15—Ulysses S. Grant.

16—Nine.

17—All males from 21 to 35 years of age.

18—(a) Thomas Jefferson; (b) Monticello; (c) Charlottesville, Va.

19—(a) Martha Curtis; (b) Mary Todd.

20—(a) Three; (b) Lincoln, Garfield and McKinley.

—The Buffalo Evening News.

The Minister's Annual

Frequent inquiries for volumes of The Minister's Annual are received "for use as source material, illustrations, poetry, and text or topical treatment." We have a fair supply of volumes 13, and volume 7, both cloth binding, for such use. The publication date of any of the volumes has no actual connection with the contents of these text and reference books. Anyone desiring current dates on chapters or use the current calendar dates.

The Expositor For Source And Reference Use

Writes a friend from Philadelphia, "I am inclosing my subscription through 1948. I am a very old subscriber. I began taking The Expositor in 1910 and have taken it ever since. I have, I believe, complete files of The Expositor since that time, not a copy missing. If you ever have occasion for any reason to refer to some number during all the years since I first became a subscriber, I shall be happy to supply you with same. I continued to take The Expositor after I had finished my university work in the West, and all during my courses at Yale and Drew Theological Seminary, and always found it helpful and stimulating.

"I am sure your quiet, painstaking, sacrificial labors in the publication of The Expositor have not been in vain for the minister himself is not only benefitted by the material he finds in the journal, but he may proclaim from the pulpit some of the information and inspiration he receives from The Expositor and thus the good is multiplied a hundred fold and more." Thank you, friend, for stating the aim and purpose of The Expositor so well.—Ed.



THE PULPIT



CHRIST'S OFFERING AND SACRIFICE

A Sermon for the Third Sunday in Lent

W. R. SIEGART

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice."—Ephesians 5:12.

LENT is a special time of devotion and consecration, as well as a special time of re-examination, repentance and rededication to Christ. In a certain sense it is a special time of spiritual housecleaning. It is good to have a time when our hearts and minds are set upon spiritual things than at other times, for we need it. From such a time of spiritual meditation we may come refreshed, strengthened and renewed in soul, better able to face life and the tasks of life, and better able to strive daily after holiness of heart and life. The real and basic theme of Lent is "Christ's Offering and Sacrifice." As Paul puts it in his Asian letter, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us and hath given Himself for us an offering and a sacrifice." Ferventness is not a part of Lent, for it is not a part of stupor that we should desire, or that God wants us to have. Life goes on about us, as Jesus entered into life and made it holy by his presence and spirit, so are we to enter into life and illumine the way with the light of the Son of God. Lent is a time of remembrance. "Remember now O Lord thy tender mercies," has been the plea of repentant souls for many ages. Remembrance is not always easy for us, because there are times when we want to forget some things. During Lent we ought to remember the mercies of God, the kindness of God, and the love that God has that all His children inherit eternal life. Especially ought we to remember during Lent, that we are bought with a price,

the price of Christ's offering and sacrifice. We ought to remember that we are redeemed souls. This is the basic remembrance in all our religious action. Unless we have this foundation of redemption in our Lenten worship we lack something essential.

God's mercy and kindness are so vast and far-reaching that we often thoughtlessly impose upon it. Thus it was expressed one day by a certain man who said that he wasn't paying a lot of attention to his religious devotion because he had so many things requiring his attention and, as he expressed it, among all his creditors God was the only one who wasn't pressing him hard. So, he thought, he could neglect God until the very last. But this neglect brings dire results, of which we personally become the chief sufferers.

One evening I listened to an interview broadcast from a New York City street. A man, picked more or less at random from the crowd, was asked who was the author of the Golden Rule. He replied that he did not know, and the crowd laughed. Then he was asked what the Golden Rule was, and he said he didn't know that either. Again the crowd laughed. It is astounding that such ignorance exists but it does. One can listen to quiz programs of several kinds and soon learn the amount of Biblical and religious ignorance which exists. We have placed considerable emphasis upon teaching and learning certain facts and subjects in our vast and excellent educational system, but we have neglected, to our great loss, an education in the fundamentals of our religion. Religion is the basic motive force and power of life, and we should give equal time and attention to it. If we are to grow in spiritual grace we must give it time and practice. If we would get anything out of religion, we must put something into it.

King, Pa.

March, 1946

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In our text Paul says we must be followers, even imitators, of our Heavenly Father. Some folk seek to be original, but originality is such an elusive and rare quality that it is very difficult to attain. After all we are in large measure imitators. That is no discredit to us, for in many ways we learn from others. Of far greater importance is who, what and how we imitate. Jesus knows this, for He has told us to follow Him. He said, "Learn of me." Again, "Be ye therefore perfect as your father in heaven is perfect." So Paul says, "Be ye therefore followers of God." And John writes, "We know that when he doth appear we shall be like him."

There is no person who can fathom or understand all the secrets of the universe. We follow the lead of others whom we think have mastered some phases of living. We study textbooks because we think the authors have mastered the subject as far as possible at the present measure of understanding. There is little use in following anything but the best.

So in our religion we should seek always that which our Lord has revealed to us. There is nothing better than that. To follow the Father and the gracious Christ who became our offering and sacrifice, is to achieve the noblest and best in life, and to inherit life eternal. Our religion is revealed in our actual living. Profession means nothing without practice. It is in the practice of Christian virtue and Christian moral that we must excel. "By their fruits ye shall know them."

Paul was much concerned how the members of the churches he founded lived. He knew that the life of the Christians would make a far greater impression on pagan people than anything else. The life of that day was corrupt indeed, and the contrast made by Christian life and living would speak for itself. So it came to pass that the words of a famous pagan writer remembered through the ages, concerned his comment about Christians: "How these Christians love one another!"

Paul further speaks of walking in love as Christ also hath loved us and hath given Himself for us an offering and a sacrifice. Life is filled with sacrifice, and true sacrifice is based on love. Remember what we call the Bible within the Bible, John 3:16, "For God so loved the world that he gave his only begotten son, that whosoever believeth on him might not perish, but have everlasting life." We put all the emphasis on the word "whosoever" and we say that it means each one of us, which it does. But in all this we forget far more important words, and far more important responsibilities. There is the word "loved," "for

God so loved the world." That is the reason all because God loves men—that he gave his only begotten Son. And that word "gave." It is not because of our merit, but of love, that God "gave." It reminds us of those words Jesus, "Give and it shall be given you." The offering and sacrifice came to the world through and because of the love of the Father and Son. Then there is that other important word "believeth." Yes, "Whosoever" is there but it is "whosoever believeth." The words cannot be separated; they must go together. Yes, salvation is through sacrifice, and there must be response and faith upon the part of each one of us.

This Gospel of Christ's offering and sacrifice is offered freely to all men. We cannot make our appeal to a select few. It must reach every soul and every child of God.

In England they have been talking about broader and more liberal educational systems. There are groups who claim that certain people should not receive much education. That sort of reaction happens again and again in all countries. But it registered with bluntness upon the mind of an American clergyman recently, as he sat at dinner with a British clergyman and his wife. As the American divined it, "We were comparing conditions in Britain and in America. I may have been over-enthusiastic in my praise of our American educational system, with its high schools and its state universities, and the door of opportunity thus opened for every boy and girl in the nation. When I finished my glowing account, the minister's wife asked discouragingly, 'If we educate everybody who will do our dirty work for us?' It was a convincing question for her. It was also a convincing question to the leaders and founders of America. But they answered, 'We'll get the dirty work done somehow—by machines or otherwise, but we are going to give the people education. That is their right. In order to keep life easy for ourselves we are not going to make life a drudgery for them.'" Certainly Christianity has brought to man a new conception of life, a new value for the ordinary person, and an understanding of the sacrificial nature of love.

An American friend in China tells me of a thing he saw. He was superintending the construction of one of the great levees designed to prevent floods when the Yellow River was swollen by the rains. A Chinese coolie fell into the water and to my friend's surprise, one of the hundreds of other laborers so much as answered his cries for help, far less extended a sympathetic hand. The man would have

owned but for the assistance of the "foreign
". It was explained to him that it was
dangerous to help a man in trouble for
yourself might be held responsible for the
dent, or you might have to shoulder re-
sponsibility for the individual whom you save.
the abandoned baby exposed by the road-
and you will have to support it for the
of its life!—a dangerous thing indeed to
to anybody!

Yes, love and sacrifice are with the Christ.
It's no wonder that Paul said the preaching
of the cross was a stumbling block to some and
foolishness to others. In Christ's offering and
sacrifice we have one of the most revolutionary
relations of God to man, and with it goes the
love and sacrifice to all men.

This offering and sacrifice of the Christ is
fundamental in our religion, in fact, it is our
religion. Through all the years God has
sought to reveal Himself to man, but man
fails to understand or to heed the fullness of
God's revelation. Then, in the fullness of time,
God sent forth His Son. In the revelation of
God through Christ's offering and sacrifice, we
see the heights and depth of God's love. Be-
cause God loves men we see here the greatest
sacrifice possible—the sacrifice of the Christ.
We are bought with a price, and what a tre-
mendous price it is. How do we respond?
Is that response from the depths of a repentant
heart, fully resolved to face life with all the
power and grace of God abiding with us?

THE STONES CRY OUT

A Sermon for Palm Sunday

WILLIAM A. TIECK

St. Luke 19:40.

"The Stones Cry Out!" "Well," you say,
"I've heard of people having stony hearts,
but I've never heard of them having stony
eyes. For surely you don't mean that stones
actually talk. . . !" True, they may not be
actually talking, but the stones today are none-
theless speaking a language we can all under-
stand.

This is mainly because of a substance called
U-235, the core of the atomic bomb. U-235,
as you know, is extracted from brownish pitch-
blende ore which is rock and stone. In final
analysis those stones may be no bigger than an
apple, but nevertheless they cry out with a
mighty message. It was only one of these
stones that hit Hiroshima, but it spoke with a
force that shook the whole earth. It doesn't
make any difference how large or how small the
stone is—even if it's only sand, the language is
the same. One of our leading scientists has
recently quoted as saying that they'll tackle sand
itself as a source of atomic energy. Then the
very dirt under our feet will speak its warning.
At this time we gave heed before the same thing
happened to us which happened to Jerusalem.

This Palm Sunday has many similarities to
the original one in which Jesus wept over the
Holy City as He lamented her coming doom.
He had just arrived at the descent of the mount

of Olives.

of Olives, and was about to make His trium-
phal entry into Jerusalem—His last. The mul-
titudes were singing hosannas, spreading palm
branches and even their clothes in His path,
and were praising God with a loud and joyous
voice for all the mighty works they had seen
this Jesus do. Some of the Pharisees, however,
accosted the Master with the demand that He
rebuke His disciples. These Pharisees weren't
enjoying themselves, so why should anyone
else?—there ought to be an end to such non-
sense. I would like to have seen the Saviour's
face as He turned and answered, "I tell you
that, if these should hold their peace, the stones
would immediately cry out." And the very
next words tell us that having come near the
city He loved, Jesus wept over it, saying, "If
thou hadst known, even thou, at least in this
thy day, the things which belong unto thy
peace! but now they are hid from thine eyes."
It is too late! For the Lord went on to His
crucifixion five days later, and Jerusalem went
on to her terrible destruction forty years later.

What striking parallels our own Palm Sun-
day has with all this! Just as the earth was
all but shaking then, from the thunder of over-
hanging clouds of war, so now our world still
trembles from the vibration of the recent holo-
caust. Just as people were too dull of hearing
to hear and too hard of heart to understand, in
that day, so now they refuse to listen to the
things that belong unto their peace . . . until

it threatens to be too late. Just as there was an eerie uncertainty and suspense in the air then, so now our atmosphere lights up with the atomic bomb in a blast all but literally felt around the world. Even this moment we have a feeling of "heavy, heavy, hangs over thy head." It does. The way things sometimes appear to be going, and taking our wise men and world leaders, our scientists and statesmen, at their word, it would seem that that A-bomb is suspended over us by only the proverbial thread.

Sober minds are indeed painting somber pictures for us—of possible things to come. They read like a page out of H. G. Wells. To be sure they have the renowned British historian and novelist, himself, frightened, as witness his recent statement that the human race has "come to the end of its tether." Even the most bizarre imagery of Scripture looks tame beside the prophecies and visions and foreboding that are heard. In fact, what we thought was an apocalyptic fancy in our Bibles, completely outside the range of reality, burst on the world over Hiroshima and Nagasaki. The power of this new discovery is so appalling that if man really turns it loose in destruction it will be as though we *had* said, "Mountains, cover us; hills, fall on us." Even "the end of the world" is a phrase whose faraway meaning and possibility has been immeasurably foreshortened.

Stern voices of science and state are almost stumbling over one another in confused haste to warn us of the danger, entreating us to hear "the things which belong unto (our) peace" . . . before it is too late. The solemn, serious notes come not primarily from the band of Christ's disciples, the pulpit or the theologians, nor do they come from alarmists or pessimists, as such. They come from cool, calculating news analysts and commentators, from matter-of-fact scientist, from hard-headed statesmen and hard-bitten men of war, from people of ability and authority everywhere who are not impractical visionaries but realists in the nth degree. They come from our former enemies, even one of the Nazi leaders in person! They all echo what the U-235 stones cry out.

A leading network news commentator said, "It is not the atom which threatens to destroy the world; it is man who would use it destructively." A Town Meeting speaker remarked, "The crisis is not of nature's making, it is of man's making." Another authoritative radio voice said, "We can save ourselves only by complete spiritual regeneration." "One world or no world," says another. Heard again and again is the phrase, "Modern man is obsolete."

General MacArthur adds his testimony: "The problem basically is theological and involves a spiritual recrudescence and improvement of human character. . . . It must be of the spirit if we are to save the flesh." Even the Nazi war criminal, Dr. Robert Ley, said, "We have forsaken God, and therefore we were forsaken by God."

And so we could go on and on. It's like a credo, a common confessional. Amazing! Is it? As someone has well said, all these voices talking like evangelists with heaven and hell on earth to choose between, saying what in our wildest dreams we never thought we should hear them saying. The most vivid preaching to be sure; the most piercing spiritual insight indeed; why, the very Gospel light out of a dark place, if you please: all of it echoing a message which the stones cry out.

And what is the sum of it all? The same message that, earlier in the life of Jesus, the stones cried out as they came tumbling down upon the eighteen who were caught under the collapse of the tower of Siloam: "Repent, or you will all perish as those eighteen did!" The same message that the stones of Hiroshima and Nagasaki thundered as they came tumbling down and that even as rubble they voice: "Repent, or you will all perish in like manner."

The tower of Siloam in Jerusalem had collapsed and killed eighteen people. The disciples must have murmured that surely this happened because they were sinners, that they got what they deserved. But what was Jesus' answer? "Except ye repent, ye shall all likewise perish!" Do you think, He asks, that those upon whom the tower fell were sinners above all the rest that dwelt in Jerusalem? No at all! Those stones came tumbling down with a message for you and for me. They cry out the same warning to us in this very day. Like Samson, with all our new-found power, we are going to bring the house down on our own heads. If—

IF. If we don't repent as God would have us, in Jesus Christ, we are all going to perish "in like manner." The stones may be in the form of twentieth century U-235 instead of the ancient tower of Siloam, but the moral is the same. It's Gospel "truth or consequence." "If we can get by these next twenty years without being blown to pieces," I heard a well-known figure, Dr. Frank Laubach, say recently, "we will have the most marvelous existence the world has ever known." The atomic age is untried and untrod, and there is no other way out for the future we face except as we repent and follow Jesus, the pioneer of our salvation, as the Scripture calls Him. We've just got to own up and confess up and give up, to God. It is in t

ing of the A-bomb that John the Baptist, the man and his message, once more take their full stature and strength: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance. . . ."

Yes, John was crying out repentance as a preparation for the coming of Christ. "Repent," he said, "for the kingdom of God is at hand"—that is, the reign of God in your hearts, the sovereignty of God in your lives. Do you know what repentance is? Not unless, of all, you know what sin is. To put John's famous dictum in the form of a question, "Hast thou considered the gravity of sin?"

Rather, have you considered what your sin is?—Not only so many separate acts of sin, but the sinfulness and evil imagination and disposition, but the sinful disposition, the sinful nature, which is back of those acts. A teacher once used to put it in this pithy statement: "We are not sinners because we sin (by so many outward acts); we sin because we are sinners (already by nature)." He was trying to emphasize that the roots of sin go deeper than our surface choices; they lie buried in the human heart, entwined with human nature.

Then have you further considered that you are an integral part of a vast and complex world order that is shot through and through with all kinds of sin—with black markets and trusts and oppression and bribery? Though individual life may be a model of circumspection, as a member of society you are entangled in a web of sin. The very garment you're wearing may have been made in a sweatshop for blood money. Then think of the millions of crosses around the world today—no, not because they deserved it, not because it was a just war, not because of their sin,—but because of our sin.

Is there the need for repentance in our world—in our lives, every one of us,—how great it is! There are mountains of sin to be dealt with.

Are you going to repent and help remove these mountains by the power of faith in Jesus Christ, or are you going to let the atomic bomb take over? In this latter case atomic destruction will be only another name for the plain Adam-ic destruction, the kind by which human nature has been threatening to destroy itself ever since Adam's original rebellion in the garden of Eden. A news analyst says that the atomic bomb raises the gravest problem since the concept of sin was developed. It would be nearer the truth to say that atomic war raises the problem of sin in its gravest form.

This was what Dr. Albert Einstein said when he said, last October, "The

release of atomic energy has not created a new problem. It has merely made more urgent the necessity of solving an existing one."

Take care to note that repentance by itself is not enough. The message is, repent *and* receive the Lord Jesus Christ. As a young soldier said recently in another connection, "When a dentist drills out a decayed tooth, he must put in a filling if he wants to save it!" You may be familiar with the parable of Jesus which illustrates the state of folk who resolve just to become more decent folk, to clean up their lives and let it go at that. Why, He says, such people are in the predicament of one out of whose life has been cast an evil spirit; who thereupon, wandering about in desert places, finds no new abode in which to rest. Then the unclean spirit decides to return to the original life in which he dwelt, and finding it all swept and garnished *but empty*, he enters in, taking with him seven other dispossessed spirits worse than himself, and they work greater havoc in the person than before. Yes, the life must not only be emptied of sin by repentance; it must be filled with Christ by faith. Nature abhors a vacuum, it is said; so does our spiritual nature, and the devil soon fills one if Christ doesn't!

"The Stones Cry Out!" Indeed, it's going to take a spiritual atomic power to cope with this material one we've discovered. Just as in atomic energy we have laid bare the basic material power of the universe, so in Christ we have the basic spiritual power of existence. As someone has said, Christ alone can smash the atom of the soul and release the pent-up spiritual energies with which God has endowed it. This was what Paul experienced on the Damascus road. Yes, I say, there *is* a constructive power to more than match the destructive menace of the a-bomb. In Paul's words, it is "repentance toward God, and faith toward our Lord Jesus Christ." God wants not that an atomic bomb should burst over our heads to kill and destroy, but that His power should break into our hearts to bring life, and life abundant.

There are indeed many similarities between that original Palm Sunday and this one, aren't there? Today, also, the Prince of Peace is waiting to come into our midst. Once more He says, If only thou wouldst know the things that belong unto thy peace! Today, too, the stones fairly cry out, "Repent and receive Him before it is too late!" Is the history of Jesus' day going to repeat itself, with our Lord going on to His crucifixion and our cities going on to their destruction? You alone have the answer. Tell me, friend, what is it to be?

GOD IS A SUN

FRED B. WYAND

Psalm 84:11.

ONE of the oldest sciences known to man is astronomy. In ancient days when the minds of men began to expand they gave attention to the heavens above. Travel was slow and inconvenient, means of communication limited, but the broad reaches of the heavens could be observed and thus attracted the eyes of men.

We read of men, in journey from the East to the Bethlehem manger, being led by a star. In those days when much oriental travel was by night men were guided by stars and studied the heavens. Others have worshipped the sun as if it were God. They went so far as to set apart a day which was called "Sun-Day" in which they worshipped the sun. When the psalmist exclaimed, "The Lord God is a Sun," he had no thought of making God and the sun identical, but was using the sun to illustrate his concept of God. He was trying to give his people a picture of God. Where could he have gone for a more appropriate illustration?

Note seven things about the sun.

The sun is everywhere. Mountains, valleys, rivers and deserts are indigenous of certain localities and countries. But we don't localize or nationalize the sun. The sun is indigenous of no one nation, neither does it shine on certain classes of people alone. The sun shines on the just and the unjust, on enemies and friends alike and floods every nation, with the light of its glory. The sun is everywhere.

God is like that. The ubiquity of God has been most pronounced during the days of war and suffering. A young man wrote me, "If God be for us, who can be against us?" Another lad wrestled with a Jap in a foxhole in Iwo Jimo and suffered a punctured lung, but testified to the fact that God was with him. Another said the prayers of his people brought him home again.

Ben King had his plane shot full of holes near Vella Lavella by the Japs and he had to set it down on the ocean. He played hide-and-seek with the strafers for days, often diving among the more friendly sharks to keep out of sight, until he could finally launch his life raft. Since the nearest islands were all in Japanese possession he started paddling for Treasury Island, thirty miles away. After many

Romney, W. Va.

days of terrific strain, and loss of blood several wounds, he arrived to find the island likewise full of enemy soldiers. But the natives were natives who watched his approach and warned him against attack. He was surprised to find that they spoke English and were Christians, the result of our missionary work of other years. They led him under the cover of darkness to the interior where there were no other American soldiers. The natives fed him, cared for their wounds, advised them of their whereabouts of the enemy soldiers and invited them to church. They were converted under the preaching of those natives. Finally the natives were rescued and taken to Guadalcanal. King says, "I was never much for religion before this, but we were all converted, and we give all credit to that little band of Christian natives on Treasury Island. Our praying brought us through." The remark of another person was, "We made a chapel out of that airplane today."

God is everywhere, but unless we seek for Him somewhere He will not be found anywhere.

The sun is a fire. In one of the laboratories in Washington they have a great sun glass that measures three feet across. This great glass gathers the rays of the sun that strike its surface and focuses them on a single point in space a few feet below. That single point is hotter than a blow torch. It will melt through a steel plate as easily as a red hot needle burns through paper.

This terrific heat can't be measured, for it melts all instruments. It is just three feet of ordinary sunshine concentrated on a single point.

Fire consumes the dross and refines the gold. Water is boiled to free it of germs. There is no better method of fumigation and purification than the use of sun-rays. When the fires of God sweep the soul, the adamant nature, the streams of life have been frozen from bottom up, melts and man becomes a purified and a refined creature. In the temple of Isaiah was a man of unclean lips until the Seraphs came with a live coal from off the altar and touched his lips. Fire from heaven consumed Elijah's sacrifice on Mt. Carmel. The fiery penciled finger of the Divine Father reduced the Ten Commandments on Sinai. Fire was on the Tabernacle by night. Clouds of tongues as of fire appeared in the Upper Room on the Day of Pentecost.

The sun is fire; and the sun's heat is the sun's power. Heat makes the sun the most powerful force for construction and destruction in the universe. Power sufficient to destroy the earth in a flash were the rays of the sun focused accordingly. The sun burns not by separation

molecules, like in an ordinary wood or coal but by two much more intensely hot meth-
One is the atoms that form molecules
ating from each other. There is a vast
ence from the type of power created by
ating the atoms themselves which form
rules, than separating the molecules con-
g atoms. The former type of power is
nd measure.

hile we know that an atomic bomb, no
t than a baseball, dropped on Hiroshima
ically destroyed the entire city of 335,000
lation, scientists admit that full inter-
ic force is unknown. Tomorrow's war,
d it come, will be an undeclared war
nt and won before the people are aware
eir destruction and it will not be fought
ttlefronts; neither by planes overhead, nor
evading armies.

the sun is light. On the morning of
on God turned the light of the sun on
byss of darkness, drove the dusty emperor
his throne, and ushered in the first day.
sun is 93,000,000 miles away from the
; but it requires only eight minutes for
ght to reach our world. Light travels at
ate of 186,285 miles per second. At the
g of the sun darkness begins to gather
at his rising illumination spreads across the

God is a light so great as to blind
warrior, Saul of Tarsus, on the Damascus
way. A light so great that Moses was
d to hang a veil between him and the
dren of Israel as he came from Sinai with
ace the reflection of the Divine Glory. All
world was in spiritual darkness until the
ing of Jesus. He is the light of the world.
Him is life and that life is the light of

The nations without Christ abide in
ness.

alking in that light we become reflectors
row upon some less favored life the gleam
will guide it to God.

the sun is life. While the sun consumes
dross, it purifies the gold. While it de-
s germs it germinates the seed and brings
a life. Without the sun all life on earth
hately would become extinct.

part from the sun there could be no life.
is life. He is the very source of life
f. He is the great elixir. Christ said, "I
come that they might have life and that
might have it more abundantly." The
generated heart knows nothing of the
ndant life. Every good plant in human
re, when separated from its source of spir-
heat, will freeze to death.

the sun is indestructible. Like God, the
is beyond the powers of man to destroy.

Man may tunnel through the mountains or
with the use of the modern steam shovel, level
them to the ground, but he can not drill a hole
in the sun. Man may change the channels of
the rivers, but he is powerless to alter the path
of the sun. The sun is unchangeable in its
purpose and determined in its course. The
Scotsman, with his splatter gun, found it so.
One day he decided to load his gun with an
extra large round of powder and shot and
attempted to blow the sun out of the sky. He
aimed and fired and for a while, the smoke
and concussion having blurred his vision, he
thought he had destroyed the sun. However,
when the smoke had cleared, the sun was
shining just the same. Back of the smoke was
the sun in his fixity. God is like that. Atheists
fire their splatter guns and deny the existence
of God, but when the smoke and dust die
away, God emerges unchanged. He is fixed.
God is independent of the will and mind of
man. He is the eternal I AM. Voltaire thought
to destroy the Bible and uproot Christianity in
his day, but the house, wherein the atheist
wrote his vitriolic criticism against religion,
became the possession of the American Bible
Society and was used as a place in which to
store Bibles for distribution throughout Europe.
God and His Word are indestructible.

The sun regulates time. You keep your
watch in time with the sun. If anything is
fast or slow; it is not the sun. It is the watch,
the clock, or what have you as a time-keeper.
When you travel East or West you don't change
the timetable of the sun in accord with the
time of your journey, you change your watch
and time it with the sun. In other days the
only way of telling time was by the use of the
sundial and the only way of reckoning accurate
time now is by the sun. The sun never runs
late nor arrives early. God has a plan for this
world and He is directing the affairs of man
in keeping with His own timetable.

Robespierre, father of the French guillotine,
the miserable godless dictator of another gen-
eration, whose word sent multitudes to con-
centration camps and exacted the lives of so
many of his countrymen, was one day himself
led out to die by his own invention. As he
was led through the streets toward the guil-
lotine an old Frenchman, who had nearly
starved to death in prison, now released, stood
pointing his boney finger in the face of the
wretched tyrant and cried out, "Robespierre,
there is a God. Today you are receiving His
justice." Victor Hugo in "Les Miserables"
asks the question concerning Napoleon. "Was
it possible for Napoleon to have won at Wa-
terloo?" He answers, "No." "Was it on

account of Blucher?" The answer remains, "No." "Was it on account of Wellington?" The answer still is "No." "Then why," he asks and answers, "On account of God." Nations and armies can no more interfere with the plans of God than could the Scotsman stop the sun. God still rules. He moves forward in keeping with His plans for the human family. It's worse than nonsense to think that His intentions in history will not be realized.

The sun is the center of the solar system. The earth is not the center of the universe about us. Once scientists held it was and that the sun, moon, stars and all the planets travelled around the world. But with the advance of learning the geocentric theory of the universe became more and more complex and meaningless until Copernicus discovered that the sun was the center of the universe and with the coming of the heliocentric theory the galaxies marched in order. The sun is the magnet and center of the stellar system. All the stars and planets of the universe revolve about the sun. Allow a fiery comet to accelerate or decelerate its speed as much as 30 seconds and get out of distance with the sun—it would inevitably come into collision with other planets whose tracks it crosses and decussates and unbalance all creation. Or allow a planet to choose its own path and the moment it stepped out of its proper orbits, in relationship to the sun, it would begin to strew the fields of space with universal ruin.

Likewise a nation, any nation, which steps out from under the plan of God, soon scatters its human wrecks across the earth. You can call that a religious fact, a scientific discovery or a philosophical deduction, or what you will, it is, nevertheless, true. It has been thoroughly demonstrated before our eyes in this generation. Had the nations of the earth lived in keeping with the will of God our hospitals would not be full to overflowing with the maimed and crippled bodies of our once finest young men and the cemeteries around the world would not be holding the bodies of those who have died before their time had come. Only when men and nations live in the light and in harmony with the will of God will peace and happiness abide on earth. God is the center and magnet to hold the nations together. Without Him they will disintegrate and fall apart.

Rewards and Penalties

Nervousness and worry may not be altogether unmix'd evils, for nervousness, says Richard C. Borden, is the penalty you pay for being a race horse instead of a cow!

JUNIOR PULPIT

Seeing Things That Don't Exist

I have an idea that we all like to see moving pictures, whether they are films made by some friend and shown in his home or regular professional pictures like they have in the movie shows. As long as they are good wholesome pictures they are fun to look at.

But I often wonder why they are called moving pictures or just "movies." We call them movies, but they don't move at all. A picture can move. If you have ever seen a piece of motion picture film you know they are just a lot of pictures which don't move any more than the pictures in your photograph album, or in the newspaper, or anywhere else.

The long roll of movie film is run through a machine something like our simple little magic lanterns, only they are made to show one picture at a time. After they have shown one picture, the light is automatically turned out and the film is pulled down to the next picture and then the light is turned on again. Then the light goes out and another picture is in position before the light goes on again. And the machine does this so fast that your eye is not able to see the light going on and off. It seems to be lit all the time and the many pictures which are shown, although each one is perfectly still, sort of blend into each other and what is actually a lot of still pictures seems to our eyes to be in real motion.

In other words what we see when we look at movies, seems to be pictures which really move when, truly, they do not. We just think we see what really isn't happening at all.


And it is not only in moving pictures where that is true. Life is full of many instances where we think we see something that is not there at all. And, because we think we see it, we sometimes tell other people that something has happened, because we thought we saw it when it didn't happen at all. I don't want to tire you little folks out telling you all the detail about how this thinking we see that never happened or existed can work in lots of times in very unhappy ways. So I won't. But this thought I want to leave with you.

This old world is full of many, many people who are suffering and unhappy, and ill and hurt and even very poor, simply because so many of them have seen something that was not true. It may have seemed true at one time, even then it wasn't true. It was just like seeing the movies. Someone thought they saw something that really never happened at

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and so they talked, and because they talked and said things they should not have said, someone had to suffer.

So the safe rule is not to talk about other people, not even other little people, at all. Even if we think what we say is the truth, we may be mistaken and rather than taking a chance at making another unhappy or suffer unjustly, we should make up our minds never to say about other people what you wouldn't want to say in their presence.

Cold-blooded

Toads are funny little animals, aren't they? Some folks say that you will get warts if you even touch a toad. That's not true at all. You won't get warts from touching anything. Just because Mr. Toad wears a coat that looks like it was made up of nothing but warts doesn't mean that anyone who touches it will get warts, too.

Did you ever see a toad sitting on a cake of ice or playing around in the snow? I don't think you ever did, for real toads don't like anything cold and when cold weather comes around, Mr. Toad looks around for a good place to spend the winter months. He crawls into some sheltered place and goes to sleep and sleeps all winter and doesn't come outside again until the warm spring sun warms him up, and then he comes out.

Do you know why he does that? He is what is known as a cold-blooded animal. All cold-blooded animals, snakes, and frogs and turtles and lizards and others, sleep through the winter just like toads.

People are warm blooded. So are dogs and cats and many other animals. Warm blooded animals are those whose blood remains just about the same temperature all year round, regardless of whether it is summer or winter. Our blood is supposed to stay pretty close to 98 degrees in temperature. When you are sick and the doctor comes and puts that little glass thermometer under your tongue he is taking your temperature, seeing just how warm your blood is. If it is above about 98 degrees, you are running a temperature, he says.

But cold blooded animals don't run temperatures for their blood is supposed to be the same temperature as the air around them. If it is a hot day, their blood is hot. If it is a cold day their blood is cold and if it is below freezing outside, believe it or not, their blood freezes up just like the water outside. So all winter long cold blooded creatures are really frozen up solid, but the warm sun thaws them out in the spring and they are none the worse for their experience.

Once in a while we hear our older folks say something like this, "Why that man is absolutely cold blooded." They may even say "He's heartless." Well we know that no man is heartless. Every person has to have a heart and does have one. And we know that no man is really cold blooded. If he were he would freeze up solid in the winter just like Mr. Toad and he would be that way until the warmth of the sun could shine on him and thaw him out.

When we say a person is cold blooded, cold hearted or has no heart, we are talking about his disposition rather than his physical body. And there are people who seem to have no heart at all. They are not kind or generous or loving in disposition and that is bad for them and for others they are near.

In the summertime, when Mr. Toad and other cold-blooded creatures have been thawed out and are out hunting flies and ants and other things for food, we often like to be out in the sun too. We boast of the fine coat of tan we have from being in the sun, and we do get many benefits from being in the sun. While we are in the warmth of the sun, don't let us forget that there is another Son, spelled S-O-N, whose warmth is good for us, too. He is Jesus, the Son of God, and our souls need His warmth just as much as Mr. Toad must have the warmth of the other sun before he can live and move and be happy all over again.

Hearts and Fuse Boxes

Last night I came home, opened the front door and went in. It was dark so I pushed the light button in the hallway to turn on the light. But nothing happened. No light appeared.

That has happened before so I had a pretty fair idea of what was wrong. Down in the basement there is a little black metal box that some electrician put high up on the wall when they built the house. It has a door on the front of it. I took my flashlight and went down to that door, opened up the little door and looked in. From overhead there was a big, heavy electrical wire going into the box. Inside the box the wire was divided and a section of it went to a door or so little fuses, we call them. Then from the bottom of these fuses, smaller wires ran out to the bottom of the box and went to different parts of the house, to the lights. The fuses are made of very soft metal and once in a while one of those pieces of metal melts because it gets too hot and that makes a break in the flow of current to some part of the house.

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then you can't turn on the lights in that part of the house.

And it is generally pretty easy to tell when one of these fuses has melted, too. When you look in the black metal fuse box I have mentioned, you see a row or two of little glass-capped fuses screwed in place. The soft metal which sometimes melts and breaks the circuit can be seen through the glass when they are all right. But when they have melted you, of course, can see no soft metal wire and often the glass is dirtied over and soiled by the heat of the melting fuse. So is it easy to fix the trouble. You simply unscrew the bad, worn-out fuse with the melted metal wire and replace it with a new fuse. That permits the electricity to pass on to the light and all you have to do is to go back upstairs, push the wall button and there is the light that you need.

And it is generally just about as easy to tell when even little folks have broken their circuit with the light of the world which comes down from above, even Jesus Christ. When a person doesn't shine and glow in Christian happiness, it generally means that a fuse has melted and the power can no longer flow into his heart. That fuse may be the fuse of prayer, the fuse of Sunday School attendance, the fuse of Bible reading, for like the fuses in the little black metal box high on the cellar wall, these Christian fuses make it possible for God's light of love to shine in us and through us for ourselves and for others, and you can just imagine what a dark, dark world it would be, dark in sin and despair, if we let these fuses in our hearts burn out. Then how could we obey His command "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

In Times Like These

Faith must be strong in times like these,
There is a cry for stalwart men;
Ye host of Christians, to your knees,
Pray earnestly, pray well, and then
Up and away in times like these.

Hope's torch must glow in times like these,
While murky fogs of doubt hang low;
This torch, oh, valiant men, now seize,
And hold it high that it might glow,
Yes, hold it high in times like these.

Love's flame must burn in times like these,
Until the hatred is subdued;
Its sparks must fly across the seas,
Till ardent friendships be renewed,
Yes, love must blaze in times like these.

—By David F. Nygren, Providence, R. I.

ILLUSTRATIONS

The Potter and His Vessels

Rom. 3:23. "For all have sinned and short of the glory of God."

John 8:46. "Which of you convicteth me sin?"

The death of Christ upon the cross was a greater sacrifice than if the whole human race had been destroyed. The potter is greater than the vessels he has made.

Why did Jesus have to die on the cross? Why not offer as a sacrifice some good man like Elijah, Jeremiah, John the Baptist, or one of the prophets? If two of my friends are sentenced to death, perhaps I could volunteer to die in one's stead,—one of my friends might be free. But I could not die for both of them. One mere human life is equal to one human life, no more! No man could die for all the sinners of the world and thus pay in full the enormous debt of sin. The only one who can forgive a debt is the one to whom the debt is owed. "Who can forgive sins, but God alone?" Luke 5:21—Howard Dillon.

The Cross

I Cor. 1:23-24. "We preach Christ crucified, the power of God, and the wisdom of God, for the foolishness of men." Hebr. 2:9. "By the Grace of God, he tasted death for every man."

Rev. 5:9. "Thou wast slain. . . ." (Matt. 10:16:24)

The word "Cross" is not found in the Old Testament. It is derived from the Latin word *crux*. In the Greek language it is *stauros* with *skolops* occasionally used as its Greek equivalent. No word in human language has become more widely known than the word "Cross." The symbol and major content of Christian religion and of civilization since the day when He died upon the tree for men is found in this word.

Truly the cross is the center and circumference of the New Testament, its preaching and teaching. It is the symbol of pain, distress, and burden-bearing. It stands for the preaching of the doctrine of the atonement. It is the bond of unity between the Jew and the Gentile; and between the believer and his Redeemer, Christ.

When one reads the Gospels he is impressed by the fact that so much attention is devoted to the closing scenes of our Lord's life, not His trial and crucifixion.—Joseph D. Hill

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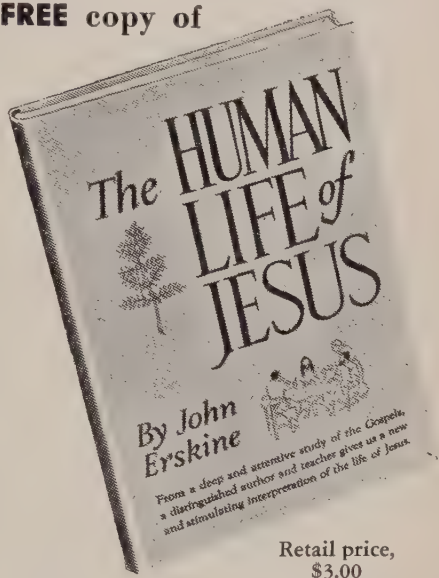
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Fearless Hearts

Col. 3:22. "In singleness of heart, fearing God."

Job 1:1. Acts 10:2. Job 41:33-34. Luke 5:10.

At the foundation of everything else, Christianity may offer to the world the gift of fearless hearts. Somehow even the most tragic fears lose something of their power to crush us when faith in the moral love of God holds us steady in the midst of the storm. It should be said in all soberness, however, that the Christian freedom from fear does not necessarily mean escape from the Cross. But it does see beyond the Cross the victory of the deathless goodness of God.—Lynn Harold Hough.

Help Those Women

Rev. 22:17. "And he that heareth, let him say, Come."

Phil. 4:3. "Help those women for they labored with me in gospel."

That is our ordination. That means *you*, it means *me*. You have had the message in your ear; I have heard the message. Then you and I must have it on our tongue. Everybody who loves God must help to win others to Him. Everybody! You, I, everybody! In the book of Acts we find all believers witnessing for Christ; working for the souls of men, women, and children.

We read that after the persecution, resulting from the stoning of Stephen, the church was "all scattered abroad, except the apostles" and "they that were scattered abroad went everywhere preaching the word." Who were they that went everywhere preaching? They were the plain people, like you, like Mr. Smith, like Mrs. Jones.—Carey E. Morgan, in "The Harvest is White."

Fishers, to Fish Them Hunters, to Hunt Them

Jer. 16:14-16. "And from all the countries whither he had driven them."

That the Jews are going to settle in Palestine is a foregone conclusion. I believe the weight of Scripture is for such a literal, physical restoration, and current history backs that conclusion. This is to be an involuntary return on the main, as is shown by this prophecy of Jeremiah, and well fulfilled in contemporary Jewish life. "Therefore, behold the day is come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel

out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north (Russia? Poland), from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and of the holes of the rocks" (Jer. 16: 14-16). Certainly, in the last twelve years the Jews of Europe have been hunted and fished!

Rabbi Stephen S. Wise, a modernistic reformed Jew, in a recent speech in East Orange, N. J., said, "We Jews will creep, we will swim, we will fly, but we shall go to Palestine. No one, or no one, shall hold us back!" That is the new spirit in Israel.—Harry Bucalstein, Executive, Christian Witness to Israel, Inc.

Diligence

Luke 12:54-57. Prov. 21:11. "The simple man made wise."

Prov. 21:20. "There is precious treasure hid in the dwelling of the wise."

Ezek. 28:35. "By thy wisdom and by thy strength thou hast gotten thee riches."

In 58 years of scissors-wielding, Ed Wilkinson, a colored barber in St. Louis, Mo., reported by United Press, Feb. 8, 1946, has gained enough knowledge on finance from his broker and banker customers, to amass a fortune of \$207,564.00 offered for probate at the time of his death, December 20, 1938. Ed Wilkinson, a colored barber, had the wisdom to listen to the chance conversation of his customers, and put into practice what he heard; result, a fortune of earthly goods.

God grant us the wisdom to listen when "tips" are offered on matters of greater moment, the salvation of our souls, through suffering and death of Jesus Christ; result, a fortune of heavenly value, throughout eternity with Almighty God as the probate judge.

Sowing and Reaping

Hosea 10:4. "They speak vain works, swelling falsely in making covenants; therefore judgment springeth up as hemlock in the furrows of the field."

Hosea 10:12. "Sow to yourselves in righteousness, reap according to kindness; break up your fallow ground; for it is time to sow."

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Jehovah, till he come and rain righteousness upon you."

Henry Ford II, addressing the Society of Automotive Engineers, gave some facts that bear on the whole wage issue. He said that production per worker in his plants decreased more than 34 per cent in the period from December 1940 to July 1945. One group of operations that in 1940 took 96 minutes five years later took 128 minutes; another took 28 minutes in 1940 and lengthened to 49 minutes in 1941. Part of the decline, he said, was due to the departure of experienced young men to the armed forces and the introduction of less capable workmen, but not all. He admitted that in World War I there had been a decline in output per worker and then an increase, and that history probably would in some measure repeat itself. But wages must be dependent on output. If the workers really produce, wages, both money and real wages, can go up.—*Covenanter Witness*.

Foundation For New Day

Luke 5:36. "Also, the piece from the new will not agree with the old."

Mark 16:15. "And they went forth and preached everywhere, the Lord working with them, confirming the word by signs that followed."

Of all the horrors that have been reported in connection with the trials at Nuernberg, there has been nothing so revolting and inhuman as the Neronian persecutions; yet the witnessing fidelity of those early Christians broke the fetters of tyranny and introduced a new epoch of civilization. There was also the horrible degradation of the Inquisition period, yet the labors of Luther and Calvin wiped out this loathsome institution and through the power of a pure Gospel brought freedom and blessing to succeeding centuries.

Again, with the dawn of the 18th Century, the dark shadows of slavery, vice and degradation had settled over England. But through the labors of Wesley and Whitefield—later of Jonathan Edwards, General Booth and Moody—the life both of England and of America was lifted to the preeminent place they now occupy. Again the beginning of an epoch.

Thus at all the turning points of history, God-inspired men have been raised up to proclaim the saving truths of the Gospel; to send forth the Word through the printed page; to give of their substance to extend God's work abroad; and to "Pray the Lord of the Harvest to send forth laborers." There can be no other solvent for the present need of this

disordered and bewildered world.—*Hugh Munro, Christian Observer*.

God, the Father

Ex. 3:7. "I have surely seen the affliction of my people." Acts 7:34.

Ex. 3:17. "I have said, I will bring you out of the affliction."

Isa. 63:14. "So didst thou lead thy people"

From San Francisco, Calif., comes a report, Feb. 9, 1946, that the entire population of Negro citizens of the state of Mississippi, 1,000,000, was urged by the National Negro Council, Edgar Brown Council Director, move north out of the state as a peaceful answer to the recent legislative action in Washington,—“come north where they can vote be housed with the millions of families friends of Army and Navy veterans.”

The Home Town

Isa. 8:17. "I will wait upon the Lord."

Isa. 40:31. "They that wait for Jehovah shall renew their strength."

Gal. 5:5. "For we through the Spirit by faith wait for the hope of righteousness."

Rise, little city, shine like a queen,
Soldiers of Christ for battle grown keen
Heaven-sent winds haunt alley and lane,
Singing of life in town meadows green
After the toil and battle and pain.

—*Vachel Lindsay*

Souvenirs Along the Way

Deut. 4:1-14. "Your eyes have seen what Jehovah did . . ."

"Ye heard the voice of words, but saw no form."

Deut. 6:1-9. "Thou shalt teach them diligently to thy children."

"When I was in Bethlehem, an Arab merchant showed me an amazing garment, made with gold and silk and braid, which he called a Crusader jacket, and told me it could be made for 25 pounds," writes E. F. Farr, in the New Zealand Outlook. "I told him I could not afford it, did not want it, and could not imagine anyone wanting it." He replied, "I would make a beautiful souvenir of Bethlehem!" Dr. Farr says, "I have always had my own ideas of souvenirs, . . . those that give back the days on which we found them reminding us of the low murmur of the cry of gulls, . . ."

To this we may agree cheerfully, and to "the sound of a voice in consecrated prayer"



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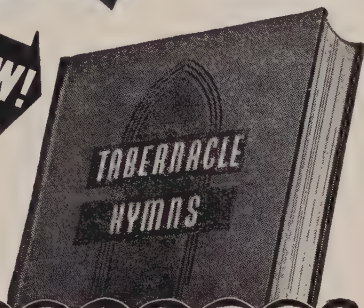
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"the commendation of a loved teacher," the "loving approval of parents of our early unheeded decisions." We can add to this list of cherished souvenirs as we go along, "hearing again the voice of words, but seeing no form," recognizing in the voice those things which added to our moral courage and stature.—W. S. R.

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BOOKS

IN HIM IS LIFE

By Robert H. Beaven. Abingdon-Cokesbury. 188 pp.

This book is a fresh approach to the Christian Faith. The author, president of the Baptist Missionary Training School of Chicago, has interpreted and enriched the phrase from the Prologue of John's Gospel, "In him is life," with new and thought-provoking emphasis. Christ, the contemporary answer to man's ceaseless questioning. With great simplicity and masterful insight, President Beaven has taken up the timeless doctrines of the Church of Christ and has handled them with great understanding and evangelical perspective. In chapters he discusses: Three Aspects of Man's Approach to God. The Revelation of God to Man, The Will of God for Man, The Life of God With Man, The Love of Man With God, and The Living Fellowship of Man and God.

He attempts to set forth the faith received from the fathers and to put meaning and content into doctrines and concepts that ruled the Church in bygone days. With great patience and extraordinary skill, he deals with such thorny matters as the origin of the fallacy of pride, the evil of selfishness, the significance of missions, the place of prayer, the power of the spirit, et cetera. No one can read these chapters without feeling repaid and uplifted in mind and heart. An example is worth many paragraphs of explanation. Take the author's comment explaining man's relation to God: "The right relation to God goes beyond such an effort to manipulate him. It means putting him at the center of life and finding security, because external circumstances are miraculously controlled, but because the self which occasions man's insecurity is replaced by God as the primary content of his life. This necessity of a complete recasting of the total life is what makes man's relationship to God an act of faith, not simply an act of reason." 60. This book ought to have a wide reading among clergy and laity. It will put life and meaning into the dry bones of our faith.—John W. McKelvey.

THE NATURE AND PURPOSE OF THE GOSPEL

By R. V. G. Tasker. Harper and Brothers. 137 pp.

The seven lectures given in England by the professor of New Testament Exegesis in the University of London constitute a delightful little volume which is both readable and informing to a marvelous degree. Dr. Tasker is familiar with the source material of the Four Gospels and he writes convincingly and enthusiastically. Although cognizant of all the latest searches of modern scholarship, the author discloses that the message of the Gospels is completely in line with the conservative belief of the Christian church. His appreciation of the way the gospels were formed by his familiarity with the thought forms of the first century, and his emphasis on the theological and missionary purpose of the Gospels is impressive to every reader. The charm of the volume is enhanced by its direct style and clear outline of each chapter.—Charles Haddon Nabers.

THE COMING GREAT CHURCH

By Theodore Otto Wedel. Macmillan. 160 pp.

Here is a well wrought out statement of the religious movement that has come to be called the Ecumenical Movement and with it a brief statement of the Liturgical Movement within the Roman Catholic Church. The author's approach is that of an Anglican clergyman with a firm adherence to the historical position of that commun-

acquaintance with American Protestantism seems limited. His quotations relating to Protestant points are taken almost exclusively from the works of P. T. Forsythe, a Congregationalist. Certainly many of us would differ from one such quotation, "Churches are not made of disciples, but of those who have gone through what made them apostles, confessors, martyrs." (Forsythe.) We recall that it was the apostles who constituted the church in Antioch and they were first called Christians, according to the record in the book of Acts. The author assumes that he has broken new ground in his discussion of the analogy of "esprit de corps" to the presence of the Spirit in a group. He says, page 78, "I have, I never seen the analogy of 'esprit de corps' applied to the New Testament doctrine of the Holy Spirit." Yet Dr. Edward Scribner Ames, of Chicago, has used this analogy more than twenty years ago. The author is equal with writers of his ecclesiastical connection. The author holds that "Apostolic Succession is a primary consideration. I quote, p. 135: 'No episcopal Church like that retained in Anglicanism, can become subject to any reunion plan unless it has made its peace with this doctrine. Apostolic Succession is, for those who live under episcopal Church order, their precious possession.'" Well, that's that. The book is worth reading, just that one may be harmed.—*Frederick W. Burnham.*

STORY OF AMERICAN AVIATION

by John C. Winston Co. \$2.50.
Would you like to see illustrations of the earliest flying machines put alongside the modern ones? Wouldn't it be interesting to compare the aircraft used in World War I with those of World War II as aviation developed by hit and miss methods, or to see the sound steps of aircraft development? This is the answer to these and scores of other ques-

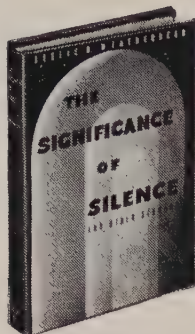
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DOUGHBOY CHAPLAIN

by Capt. Edward K. Rogers, Chaplain, First Division, 101st Airborne Division, Army. Meador Publishing Co. 230 pp. \$2.00. This and more books will be pouring from the presses of the country, from every battle-front where men fought and died, but few of them will carry a reader along over such direful roads of war, with directness, the natural, easy and total absence of the over or braggadocio which stamps Chaplain Edward Rogers' Doughboy Chaplain as genuine. Doughboy Rogers in opens with the mind and heart of the author between his duty to his country and his duty to his parish. The story carries the reader from the author's experiences in North Africa, Sicily, France and Germany, from early 1942 until 1945. Captain Rogers was with the famous First Division. His regi-

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THE MOST UNFORGETTABLE CHARACTER I'VE EVER MET. By John Allan MacLean. John Knox Press. 223 pp. \$2.00.

For twenty years the Ginter Park Presbyterian Church, Richmond, Va., which is the church of Union Theological Seminary (Presb. U.S.), has been honored by the ministry of Dr. John Allan MacLean. MacLean is a fine preacher for two reasons, because he thinks and because he lives the Christian gospel. Into this volume he has put fifteen sermons just as they were delivered in his pulpit. They read well. They are helpful and inspiring. There may be "some doubters" among the ultra conservatives, as to certain of his emphases; but thoughtful and youthful minds will rejoice and take courage.

Dr. MacLean is in the true succession of protagonists for Christian union and the ecumenical movement in his sermon on "We Are One." The author is happy in his choice of titles, in his selection of references and

citations of bits of verse. His illustrations are effective and grow out of his own rich experiences. It is a pleasure to commend this book and to advise ministers to add it to their libraries.—*Frederick W. Burnham*

THOSE OF THE WAY

By Willard L. Sperry, Harper & Bros. 146 pp. \$1.50.

This may be said to be the sort of book many have been looking for, a different book for lenten reading. Written by the Dean of the Harvard Divinity School, it brings to all who will read the fruition of a scholarship combined with years of Christian experience. Such a combination will always produce a treasure.

He takes the early designation of Christians as people of "the way", and then he takes his readers on a journey over "that way." It is unique and richly rewarding. At least I found it so, and I believe of will also. The language is simple; the writing is clear.

During the lenten season rich rewards await those who travel this devotional period with "Those of the Way." Among all the books for lenten reading I would recommend this one most highly.—*W. R. Siegart.*

THE PRESENCE

By B. von Schenk. Ernst Kaufmann, Inc., 181 pp. \$1.50.

From many sources we see renewed interest in the Sacrament of the Lord's Supper, or Holy Communion. It indicates, we believe, a growing spiritual sense and an interest in all people. This is such a book. It is deeply spiritual and at the same time very practical. While it could be more clearly written, it is, as a whole, the result of profound study brought to fruition through long meditation and communion with the Christ.

His goal is "the indwelling Christ." This is a part of our religious belief and practice long forgot, yet one which we should attain. The goal Paul reached is one that all Christians should seek. "It is no longer that I live; it is the Christ that liveth in me."

The author states that the Holy Sacrament is the bulwark of our faith and doctrines. "Our destiny," he writes, "is supernatural. We must be caught up into the divine law. We are to love God so much, and be 'one with Him' that His own very love is to shine in and through us to others."

Through all the life of the Christ, from the incarnation to the ascension, he traces the sacramental presence. Pentecost, the Church and the Indwelling Christ receive adequate attention. Personally I think the author is not sufficiently clear on the "resurrection body" the "spiritual body." The word "body" has long meant the "person", as we see in such words as everybody, somebody.

Nevertheless this is a book which is much needed today. It deserves reading, study and meditation. We are given that treatment it will enrich both worship and personal life.—*W. R. Siegart.*

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The Conclusion

Even such is Time, that takes in trust

Our youth, our joys, our all we have,

And pays us but with earth and dust;

Who in the dark and silent grave,

When we have wandered all our ways,

Shuts up the story of our days;

But from this earth, this grave, this dust,

My God will raise me up, I trust.

—*Sir Walter Raleigh*

Mid-Week Suggestions

Thus Saith the Lord

gan: "Colloguy-Swallows"—Bossi.

ocation: "He that dwelleth in the secret of the Most High shall abide under the shadow of the Almighty. I will say of thee, Thou art my refuge and my fortress; My God in whom I trust."—Psa. 91.

mn: "Awake My Soul, Stretch Every Limb."

alm: 93, responsively.

mn: "This is the Day the Lord Hath Chosen."

apture: Judges 6:10. Hebr. 11:1-3.

mn: "The Light Along the Ages."

lication: "The Lord sent a prophet unto the children of Israel, which said unto them, Thus saith the Lord God of Israel:—Judges 6:8a. In our days today we find the people whom God had delivered from the Egyptian slavery beset by greater troubles; not only were they forced to work against a cruel enemy, but their food and cattle were taken away from them. What a picture of the world today! God sent a prophet to the Israelites, to tell them why they were in such sore trouble, and to tell them what they must do to get rid of their enemies. The prophet said, 'Thus saith the Lord . . . and outlines what must be done.'"

"The Lord send a prophet to the suffering children of men today, with a new message of comfort, said the Lord . . . ?" He may, if He thinks it necessary to reform men, turn them away from their sinful ways. He may not, since the Word of the Lord is the remedy for all men's ills, is open to all men, if they will hear. Sickness, famine, war, has come to the world, but if we follow the Word we know about healing the sick, avoiding contention, destroying the enemy at the source, making use of the God-given remedies, the race has nothing to fear. This is true a thousandfold in the life of the spirit. Most of our battles are won by avoiding temptation to sin, rather than healing the world. When Israel cried unto the Lord in distress, after yielding to temptation, God sent a prophet who said, 'Thus saith the Lord . . . !' The rules were not those of the prophet, they were the rules, and Israel had the choice of obeying or disobeying. Release from her sufferings, or to go down in destruction. "Thus saith the Lord!"

mn: "Faith of Our Fathers."

ayer: (Keeping busy with God's work will keep us from falling into the hand of the enemy; why not pray for courage and enthusiasm to be kept out of bondage in this manner?)

mn: "Strong Son of God."

ediction.

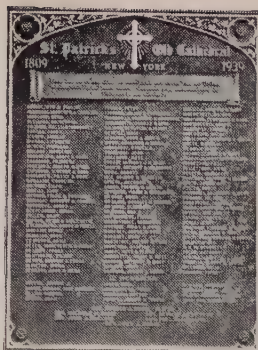
an: "Song of Vikings"—Fanning.

o in This Thy Might

an: "Ave Maria"—Schubert.

ocation: "Let the people praise Thee, O Lord, let all the people praise Thee. Then shall the earth yield her increase and God, our Father, shall be praised."

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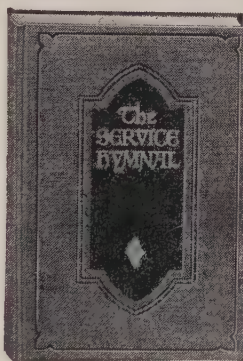
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even our own God, shall bless us."—Psa. 68

Hymn: "O How Shall I Receive Thee."

Psalm: 86, responsively.

Hymn: O God, Our Help in Ages Past

Scripture: Judges 6:9-27. Hebr. 11:4

Hymn: "Our Father, While Our Hearts learn."

Meditation: "And the Lord looked upon (Gideon) and said, go in this thy might . . . and the Lord said unto him Peace be unto thee; fear not. For he (Abraham) looked for the city which the foundations, whose builder and maker is God"

God demonstrates repeatedly that He can work His plans through the plainest and most unassuming of men or women. God does not rate the quality of His children on the same basis used by man; God looks within the heart of man; He plants seed where it will have chance to grow, and He waits out His will. We are studying such a plan of sowing, nurture, and growth in our lesson on Gideon. Gideon was a plain man, but wise in his ability to deceive his enemy. Today, we would call him an "underground leader" and reward him with medals and citations. God, through His messenger, hunted up Gideon and gave him directions on his preparation for the work in store for him, and directed him to "O this thy might!"

The important thing is that Gideon did what the angel told him to do. He did not understand this, nor what it was to lead to, but he did it, preparing the way for the Lord to give him the orders that would lead to the rescue of God's people. Is there like need today? and are we ready to lay down our tools, and listen to the angel, who comes with the Lord's plans?

Hymn: "Lord Jesus Christ, We Hail Thee as Thou Pray."

Prayer: For grace to listen to the voice of the spirit, whether in factory, field, garden or kitchen; for grace to do what the angel of God tells us to do.

Hymn: "O Love That Wilt Not Let Me Go"
Benediction.

Organ: "March in G"—Galbraith.

III. A Cake of Barley Bread

Organ: "To God We Render Thanks"
Bach.

Invocation: "Great is Jehovah, and great are His praises, in the city of our God, in His mountain. Beautiful in elevation, the joy of the whole earth . . ."—Psa. 48.

Hymn: "Ride On, Ride On, in Majesty"

Psalm: 46, responsively.

Hymn: "Dear Lord, Who Sought at Day."

Scripture: Judges 6:29-40, 7:1-15. 11:11-31.

Hymn: "O Master Workman of the World"

Meditation: "Behold, I dreamed, and, lo, a cake of barley bread tumbled into the host of Midian and came unto a tent, and smote it that it fell, and he slew it. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

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demonstration of God's power, working in a believing man, to accomplish his ends, is simply told, so we can understand it. Gideon did not let God to let him prove beyond doubt that he had been chosen to lead this people against the king of the Amorites. God permitted Gideon several opportunities to prove the plan. Moses could not believe that he would be the leader of the people of Israel out of Egypt. God spoke to him from the burning bush, and Moses accepted the commission. Leading the nations of the world today, out of the age of hatred, jealousy, avarice, ruthless competition, suspicions, is a task equal to any ever confronting humans. God will make His choice among men to do the various tasks that must be done; man's duty is to listen to God's voice; accept the role of leader and go forth in His strength. There will be minor roles, for which God chooses His messengers, and our part is to accept. We may have to be the feet of them who have been formerly associated with the Master, let us take the towel. (John 18:4-5). What we do as individuals in our great enterprise is of moment only to the extent that we carry out God's will.

mn: "My Hope, My All, My Saviour"

yer: (For a clear understanding of God's will for us as individuals.)

mn: "I Need Thee, Precious Jesus."

prediction.

gan: "March of the Magi"—Dubois.

Blow Ye the Trumpets Also

gan: "Choral Prelude 'From Heaven'" —Bach.

ocation: "I will say of Jehovah, He is my strength and my fortress; my God, in whom, I trust." —Ps. 91.

mn: "O Master Workman of the Race."

alm: 93 and 94, respectively.

mn: "My Hope is Built on Nothing Less."

apture: Judges 7:16-25, 8:1-35. Hebr. 11:32-40, 12:1-3.

mn: "My Times Are in Thy Hand."

dition: "When I blow with a trumpet, I and all who are with me, then blow ye the trumpets also on the side of all the camp, and say, 'The sword of the Lord . . .'" "Let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith . . ."

and in his plans ordains that some are to lead; others are to follow; others are to remain at home, to do the chores of ordinary life, so that some may be free to do as God ordains. In God's plans, all of the program are important. The man who understands the machines is as important in the scheme of

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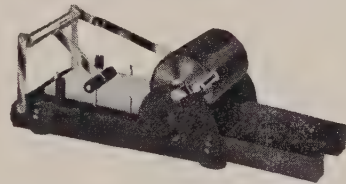
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 Earnestly strive and pray,
 But the good or the ill we all may do,
 Must be done in the span of TODAY!

things as the man who designs it; the woman prepares the food is as important as the guest at table.

"Let us run with patience the race that is before us, looking unto Jesus the author and perfecter of our faith . . ."

Hymn: "Jesus, Thou Joy of Loving Hearts"

Prayer: (For inspiration to accept God's offer for our individual lives, each "to blow trumpet" at the appointed time.)

Hymn: "O God, Unseen, Yet Ever Near"

Benediction.

Organ: "Holy, Holy, Holy"—Huber.

BARABBAS WATCHED

*I knew the crowd
 Had discerned my uneasiness
 As I watched at His cross.
 I knew perfectly well
 It should have been I
 Who hung upon that cross —
 Or worse, if worse could be,
 But certainly He deserved
 Nothing of the kind.
 I was a robber, and more.
 If they had only known!
 He was a benefactor and a friend
 His hand He never lifted
 Save in benediction.
 Or when some rude peddlers
 Sought to make of God's house
 A place of bargaining,
 And raucous cries.
 But I gained nothing by my release.
 All my days I'll have to live
 With one who deserved to die
 And yet who let an innocent man
 Die in his stead
 When He was nailed to that Cross
 He reached His coronation
 And I sunk into the depths
 Never to rise again.
 Frankly I would have cried out
 "Let me die with Him."
 But I dared not,
 For I was Barabbas, the robber.
 And I must be coarse and hard,
 But when He died that day
 I entered my endless torment.*

— G. A. LEICHLITER.

Appeal

inued from page 119)

ism answered those questions. German asked, "Who am I?" Naziism said, "You follower of the Fuehrer." "Who is my r?" "Only other Nazis are your brother." "What and where is God?" Hitler is e God you need." Because Naziism red these questions, German youth be- fanatical followers. What a tragedy they at upon the whole world! It was the y of a wrong answer. Jesus has a dif- answer. "Who am I?" "You are an soul created in God's image, redeemed d's Son and God has planned a place for o live with Him eternally. You are a God." "Who is my brother?" "Your r is any man so created and redeemed." t and where is God?" "God is your un- Father, Creator, Redeemer, Helper and nt Companion. Closer is He than breath- nearer than hands and feet." Because answers these fundamental questions, He a universal appeal to men everywhere.

II

s appeals to all men everywhere, not only at He taught, but for what He did, the He lived. He said, "Forgive your ene- and on the cross He prayed, "Father, e them." He said, "Go the second mile," e went through Samaria. He said, "Turn er cheek," and when they scourged Him ferred His brow for the crown of thorns at a word. He was no respecter of per- Wealthy tax gatherers, rough fishermen, al women, all came to Him and their ere transformed. Even the Roman sol- who were sent to arrest Him came away handed. He was no weakling who one thing and lived another, as we ers do. He was what He taught. If I say, "follow me," you would laugh at Jesus could say "Follow Me," and men He did not say, "This is the way, the and the life." He said, "I am the way, ath, and the life." He is the center of ristian religion.

III

third reason why men follow Him, why f all races and colors find their salvation n, is this: He is God's instrument, the l through which God offered Himself to He is God's way of redemption. There other name, no other way. He is God's He is our way. ose for a moment that a man is sick eath. He looks up into the face of his an, and he says, "Doctor, can you do



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anything?" The doctor says, "Only one thing will save you. Take this medicine and you will live." In our generation, a white man, yes, the whole world, is sick unto death. Looking up and wondering what will save God answers, "This is my beloved Son. Whosoever believeth on Me shall never perish."

A group of young theological students were talking about the obscurity of God's operation. The fact that God seems to stand in the shadows and work out of sight. Why do we not know more about Him? Why doesn't He make His work clearer to us? One of them said, "The Christian idea of God always has mystery at its center." They thought about it for a few minutes and then one of the others answered, "No, the Christian thought of God has mystery out of its periphery. At the center is the face of Jesus Christ." That's it! Whenever we want to know about God, man, destiny, forgiveness, love or truth, we go to Jesus. That's why His appeal is universal.

What do you think of Christ? I am presenting Him to you this morning. I am not defending Him, He needs no defense. I am arguing for Him. That is not my business, am testifying for Him.

Everyone wants to settle life's ultimate question and to settle it aright. Everyone wants an answer to his question.

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No one who has ever tried to settle life's question and left Jesus out, has ever been satisfied or accomplished any permanent good.

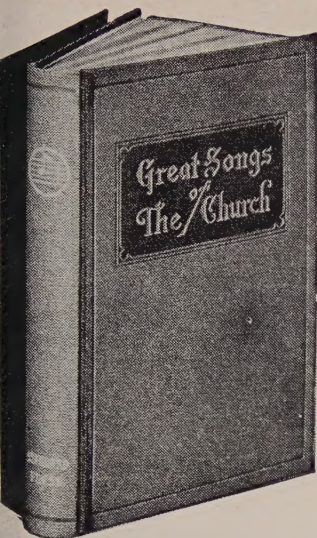
There never was a time in all history when men need to find the way, the truth, and life as they do now. The time is life running out on us.

God is not indifferent, He cares. He cares for his children. There are a good many people here this morning who are hoping and praying that their children can come to Him soon. Christ hopes and prays that men will turn to Him, "Come unto Me, all you who are laboring and are heavy laden."

In one of the art galleries of Europe there stood a beautiful statue of Christ. Before this statue there stood an old Negro with bowed head. He stood there for a long time. The tears dropped unnoticed from his eyes. Finally he dropped to his knees and with broken voice, he said, "Bless Him. I love Him." Nearby stood a woman richly dressed. She had a beautiful fur coat and there were expensive rings on her fingers. She too stepped forward and knelt beside the old Negro and said, "I love Him, too."

Do you love Him, too?

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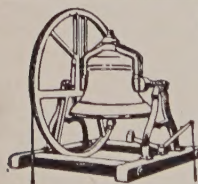
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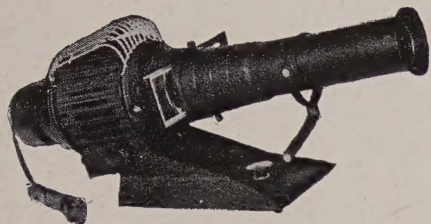
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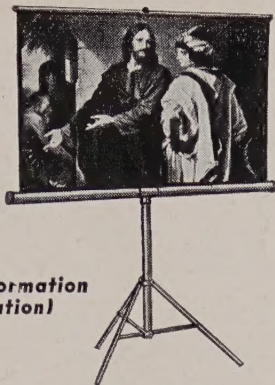
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